Medicina Flagellata:

OR, THE

DOCTOR

SCARIFY'D.

———*Ægreſcitque medendo.* Virg.

Si tibi deficiant Medici, Medici, tibi fiant:
Hæc tria, Mens læta, requies, moderata dieta.

The Second EDITION.

LONDON:

Printed for W. MEADOWS, at the *Angel* in *Cornhill.* 1727.

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Medicina Flagellata:

OR, THE

DOCTOR SCARIFY'D.

Laying open

The VICES of the Faculty, the Insignificancy of a great Part of their *Materia Medica*; with certain RULES to discern the true Physician from the Empirick, and the useful Medicine from the Noxious and Trading Physick.

WITH

An ESSAY on HEALTH,

OR, THE

POWER of a REGIMEN.

To which is added,

Some useful and necessary RULES to be observed in the Time of a Contagious Distemper.

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PREFACE.

IT being uſual for Authors, in Prefaces, to render an Account of the Occaſion which gave Birth to their Writings, and to acquaint the Reader with the Deſign and Scope of their Diſcourſes; I thought it convenient to continue a Cuſtom approved by many illuſtrious Examples.

The Motive of publiſhing this Tract, is not the Interceſſion of Friends, for none had ever the View of any Part of it; and that it is not Deſign of Applauſe that has engaged me in this Undertaking, the Care I have had to conceal my Name will, I ſuppoſe, free me from ſuch Suſpicion: the chief Inducement proceeds from an Inclination to Mankind, to inſtruct them to preſerve and prolong their Lives, thereby to prevent them from uſing fraudulent Quack Medicines (which are now become ſo univerſally vendible amongſt them) or adviſing with ſuch as are wholly ignorant; and I ſhould think my ſelf ſufficiently rewarded for my Pains, if I could arrive to

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the Point of reforming the Abuſes of the preſent, and reſtoring the Simplicity of the ancient Practice, by laying open to the World my Obſervations of the pretended and fallacious Methodus Medendi, *and the Inſignificancy of a great Part of their* Materia Medica.

And here I will particularly addreſs my ſelf to all thoſe Perſons concern'd with me, who are the People or Patients; and the Phyſicians with their Followers, the Chirurgeons and Apothecaries: This Diſcourſe is chiefly intended for the firſt, it being they who are moſt highly injured by the unwarrantable Practices of thoſe we have therein accuſed; for although many underſtanding Perſons among the

People are ſufficiently ſatisfied of the Abuſes we have mentioned; and that it is of abſolute Neceſſity ſome Reformation ſhould be made: Yet all are not thus perſwaded; for we may daily obſerve, that many who are leſs diſcerning, being deceiv'd by an imaginary Good, covet their own Ruin; and unleſs they be given to underſtand which is the Evil, and which is the Good, by Perſons they have Reaſon to confide in, they muſt neceſſarily run much Hazard.

I have here endeavoured to undeceive them; which I ſhould diſpair of, did I only foreſee Inconveniencies afar off (the Vulgar being led by Senſe, and not by probable Conjectures); but ſince they do

do now actually labour under many, and thoſe obvious, Inconveniencies, how ſhort ſoever their ſight be, the Senſes of Feeling being no leſs acute in them than in others, I perſuade my ſelf, they will readily aſſent to thoſe Truths I have largely diſcovered.

And here muſt I venture through all the Barricadoes and the Fortifications of popular Reſentment; but Satires, like Inciſion, become neceſſary when the Humour rankles, and the Wound threatens Mortification; when Advice ceaſes to work; when Loſs, Experience, and Diſaſter will not convince, then Satire reforms, by making the Error we embrace ridiculous: Shame works to make us forſake a Thing,

which Inſtruction augments, or Perſuaſion could have no Effect upon.

Many and great Abuſes, and of the laſt Importance to the People, have urged my Duty and demanded my Aſſiſtance; and if in my Eſſay on Health, I do perſuade my Reader to the Regimen *I have here laid down, he may aſſure himſelf of that* Golden Panacea, *that* Elixir Salutis, *at no other Charge but in* cura ſeipſum.

It would by many be expected, that I ſhould make an Apology for the great Liberties I have taken in my general Treatment of the whole Faculty; in which I claim the allow'd Exception, that there are ſome few very Eminent, and worthy of the

firſt Honours and Dignity of Phyſick, and who by their unwearied Labour of Body and Application of Mind, have run through the Courſes of Anatomy, Botany, Chymiſtry, *and* Galenick Pharmacy, *and no leſs acquainted with the Virtues, Faults, and Preparations, Compoſitions and Doſes of Vegetables, Animals, Minerals, and all the Shop Medicines.*

And yet nevertheleſs, the Profeſſion of Phyſick (though arrived to much greater Improvement than before) it's Dignity and Degrees are ſo deſpicably fallen, that the very loweſt of People, as well Women as Men, uſurp the Title; and how monſtrous it is to ſee that Mob of Empericks, as Barbers, Farriers,

Farriers, and Mountebanks, over-reach and bubble the People both of their Lives and Money.

As I would not arrogate to my ſelf the Performance of another, I muſt not here forget to acknowledge that I have borrowed from the judicious Author of a late excellent Diſcourſe concerning ſome few Paſſages of the State of Phyſick, and the Regulation of it's Practice. I ſuppoſe it will be eaſily imagined, that I could have ſpoken the ſame Things in other Words; but my Reſpect to the Memory of that worthy Perſon, diſpoſes me to believe, they will ſound better, and be more effectual in his own Language.

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The following Appendix receiv'd it's Birth in Anſwer to ſome the moſt formidable of the many Pamphlets that were crowded upon the People at the firſt Report we had of the miſerable State of the Marſeillians *by the Plague; which had not been but for the ſame plauſible End, of being ſerviceable to the Nation, by detecting their Errors, and ſetting aſide the claſhing Opinions of thoſe* Literati, *which has rather given Alarm, than a Security to the People.*

To conclude: If in ſpeaking the Truth there is no Blame, but rather Commendation, I then need not Apologiſe for the Freedom I've uſed, in exploding the great Varieties

Varieties and Abuſes in both the Theory and Practice of Phyſick. And although the Attempt ſhould not anſwer equal to the good Intention I've had for the Publick; yet I ſhall demand that Juſtice of the World, and with Horace,

Quod Verum atque decens, curo,
& rogo, & omnis in hoc ſum.

Medi-

Medicina Flagellata:

OR,

The Doctor Scarify'd.

IT is most certain that all Nations, even the most barbarous, have in all Ages made use of Medicines, to ease their Pains, to regain or preserve Health, the greatest among earthly Felicities; in the Absence whereof, we cannot relish any of those numerous Enjoyments, which the bountiful

Creator hath plentifully beſtow'd on us; ſo that the moſt ſublime ancient Philoſophers who excluded all other external Good from being neceſſary, to the well being of Man, placing Happineſs only in the things whereof we cannot be depriv'd; yet out of them they excepted Health, knowing there was ſo near a Connexion between the Soul and Body, that the one could not be diſorder'd in its Functions, but the other would be diſturb'd in its Operations. Hence it is that no Part of human Knowledge can be of greater Moment than what directs to Remedies, and Means of Relief under thoſe Infirmities to which the whole Race of Man is Heir to; ſo that even amongſt the wiſeſt, that Science or Art whereby thoſe Defects we call Diſeaſes were repair'd, was always accounted Divine; for

for that God is the first and chief Physician, hath been the constant Faith of all Ages, and that Physicians were accounted the Sons of Gods, was commendably asserted by *Galen*, and therefore it was truly spoken, that Medicines were the Hand of God, there meriting only such Names, as related to their divine Original; thus a certain Antidote was called Ισόθεος, equal to God, another Θεόδοτος, given by God, another divine; several Compositions had the Inscription Ιερα, or Sacred; and 'twas the common Belief among the Heathens, that so great a Knowledge in Physick came by Inspiration: And St. *Austin* is of the same Opinion in his *Civi. Dei*, who saith, *Corporis Medicina (si altius rerum origines repetas) non invenitur unde ad homines manare potuerit, nisi à Deo.* It cannot be conceived whence Physick

ſhould come to Man but from God himſelf.

It is well known how great a Name *Hippocrates* obtain'd, not only in *Greece* (which he deliver'd from the greateſt Plague) but in remote Parts; ſo that the greateſt Monarchs of the *Eaſt*, and their Vice-Roys, were Suitors to him, to free their Country from that devouring Diſeaſe, which threatned to exhauſt thoſe populous Regions of their Inhabitants, unleſs the ſame Perſon who freed *Greece* interpos'd, whom they eſteem'd divine, and ſent from the Gods, becauſe ſucceſsful in ſo great Undertakings. Very certain it is, ſo Noble and Uſeful a Study were encouraged, yea and practiſed by Kings, Princes, and Philoſophers, by the higheſt, wiſeſt, and beſt of Men, whereof ſome were honour'd by Statues erected to perpetuate their

their Memoirs, and by many other Inſtances of the publick Gratiude. So that when I conſider what Reverence has been paid to this Profeſſion, and the Profeſſors thereof in all times whereof we have any particular Account, I am amaz'd that in this latter Age wherein it hath received greater Improvements than in Two thouſand Years before, and that nevertheleſs it ſhould be by many neglected, by others ſlighted, and by ſome even contemned. After a diligent Enquiry into the Cauſes of ſo ſtrange and ſudden an Alteration, I could not, in my Opinion, ſo juſtly aſcribe it to Defects in the Profeſſion, as to thoſe of its Profeſſors; not that I deny that Phyſick may be capable of greater Improvements, notwithſtanding it might to this Day have been maintain'd at leaſt in the

the ſame Degree of Honour and Eſteem which all Ages have juſtly had for it, if the Avarice and Imprudence of the Real, the Ignorance and Baſeneſs of the pretended Artiſts had not interpos'd: Under the former I comprize the Vulgar Phyſicians; under the latter, their Dependants the Apothecaries, who, I am confident, have cauſed many of the great Inconveniences under which the Practice of Phyſick now labours.

That the Sick are in all Caſes oppreſſed with too many Medicines, and made to loath, and complain of the very Cordials; that the Expence is made greater, and more extravagant by the often Confederacy and Artifices viſible in the new Modes of preſcribing: And the Deaths of the Patient I would not ſay is frequently the Effect not of the Diſeaſe, but of

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the numerous Doſes obtruded in the ſame Proportions in every Sickneſs and Age, puſhing on declining, and even departing Life; which after its Exit makes Pots and Glaſſes obſerved, with the ſame Paſſions and Concern, as the bloody Sword is viewed as the Inſtrument of Death and Miſchief. By whom, or by what Means the Purity of Phyſick has ſunk into this Degeneracy, let us farther examine, and trace it from the firſt Steps of entring into this great Abuſe; let us then uſher in the young Phyſician now come from the Univerſity, and having ſpent a great Part of his Money (if not all) in his Education, very wiſely for himſelf conſiders, which are the moſt obvious and practis'd Ways of making himſelf known, and by what Methods he may more eaſily inſinuate himſelf, and that

he

he may recover the Fortune he has lent the Publick in his Education, which he is reſolved they ſhall now pay him with Intereſt. He is inform'd, or preſently obſerves, that moſt, or all the Families are under the Directions of the Apothecary, who gives his Phyſick 'till he fears the Patient will die, and then appoints a Phyſician, who before is prepared to acquit him, by bearing the Reproach with the moſt perfect Reſignation. And to ſupport this good Temper, he is bid to caſt his Eyes around the Kingdom, and conſider how they flouriſh in the common Fame, who had the good Luck to follow thoſe Inſtructions at their firſt Arrival.

Or if he has found out any more effectual Medicines, or more compendious or grateful Methods of Cure, or would imitate the applauded

plauded Practice of ſome few of the moſt eminent of that Profeſſion, whoſe Preſcriptions were only to aſſiſt, not to overload, or ſuppreſs Nature; this is too bold a Stroke, a too dangerous Reform in Phyſick; he muſt previouſly conſider, that the Number of Apothecaries are increas'd, and that their Dependance lieth more on the Quantities of Medicines in ſuitable Proportions, and notwithſtanding a generous and liberal Education, by which he has learn'd to explode the malevolent and uſeleſs Practice, from a great many Preſcriptions that are now in vogue; he muſt not dare to refute them, he muſt obey that great Principle of Nature, to preſerve himſelf; he muſt conform to the Manners of the Age, and the general Practice; he muſt diſpence with his not knowing whe-

ther the Medicines are made up according to his Preſcription; he muſt wink at the Deſign, Ignorance, Careleſſneſs, or Unfaithfulneſs of the Apothecary; whom he muſt not any ways diſguſt, tho' he in Revenge, as well in executing his own Intereſt, may make his Doſe up with worm-eaten ſuperannuated Drugs, wherewith moſt of 'em are well ſtor'd, which will not work according to the Phyſician's Promiſe, and the Patient's Expectation: The Apothecary who here outwits the Doctor, and aſſumes the Character, is here ready at hand to tell his Patient that this was no ways accommodated to his Temper; nay, perhaps, he preſages to him that it will not work ſufficiently, (as he may without Conjuring or Aſtrology) by which he obtains a Reputation of a Perſon more judi-

cious

cious than the Phyſician making way for his own Advantage, by telling the Patient that he will prepare a Purge that ſhall work more effectually than the former: This you need not doubt is the ſame the Phyſician before preſcrib'd, but aſſuredly made up of better Drugs, and ſo the Apothecary executes his Deſign, which is to exclude the Phyſician, and prefer himſelf.

The young Phyſician, tho' he has learn'd the Abuſe, yet he has that Regard to himſelf, to make uſe of that old Maxim, *Of the two Evils, to chooſe the leaſt*; and finding it beſt ſuiting his Intereſt, which otherwiſe might be endanger'd by the clandeſtine and underhand Dealings of the other, and now finds it neceſſary to cloſe in with him, and ſuch a one as will join in a mutual Application and Ad-

vancement of each other: Now are their Engines ſet at work, and the Doctor not to be behind-hand, gives a new Form to his Bills, which he preſcribes in Terms ſo obſcure, that he forces all chance Patients to repair to his own Apothecary, pretending a particular Secret, which only they have a Key to unlock; whereas in effect it is no other than the commoneſt of Medicines diſguiſed under an unuſual Name, on deſign to direct you to that Apothecary, between whom and the Phyſician there is a private Compact of going Snips out of the moſt unreaſonable Rates of the ſaid Medicines; wherein if you ſeek a Redreſs, by ſhewing the Bill to the Doctor, he ſhall moſt religiouſly aver it to be the cheapeſt he ever read. The Conſequence whereof, as to your Particular, is a double Fraud; and

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as the Apothecaries in general, their Numbers bearing the Proportion at leaſt ten to one of noted Phyſicians; to whom allowing his Covenant Apothecary, who conſtituting one Part of the ten, the remaining nine Parts are compell'd either to ſit ſtill, or to quack for a Livelihood, or at leaſt eight of them, for we'll ſuppoſe one Part of the nine a Poſſibility of acquiring competent Eſtates, in a Way more honeſt than that of the Covenanters, by their wholſome Trade of fitting out Chirurgeons Cheſts for Sea, and ſupplying Country Apothecaries with Compoſitions: Laſtly, all accompliſh'd Phyſicians are likewiſe expos'd to manifeſt Injuries from the Covenant Apothecaries, who being ſent for by Patients, after a ſhort Eſſay of a Cordial, will overpower them by Perſwaſions to call in a

Doctor,

Doctor, who ſhall be no other than his Covenant Phyſician; by which Means the former Phyſician, who by his extraordinary Care and Skill had oblig'd the Family before, ſhall be paſſed by, and loſe the Practice of that Patient: And ſhould it happen, the Senſe of Gratitude of the foremention'd Patient, ſhould engage him to continue the Uſe of his former Phyſician, yet this Covenant Apothecary ſhall privately cavil at every Bill, and impute the Appearance of every ſmall Pain, or Symptom (which neceſſarily in the Courſe of a Diſeaſe will happen) to his ill Addreſs in the Art of Phyſick, and ſhall not give over before he has introduc'd his Covenanter, whoſe Authority in the Fraud of Phyſick he ſuppoſes to be moſt neceſſary.

But

But leaſt you ſhould think me overbalanc'd with a Prejudice to thoſe that ſo much abuſe that noble Profeſſion, I'll conduct you into their uſual Road and Method of examining their Patients, and making Enquiry into their Diſeaſes, wherewith being acquainted, you may, without any farther Conviction, pronounce a Verdict.

This Knack doth chiefly conſiſt in three Notions; *viz. Firſt*, That a Patient's Grievance is either a diſcernible evident Diſeaſe, which his own Confeſſion makes known to you, what it is; or, *Secondly*, an inward Pain; or, *Thirdly*, one of thoſe two Endemic Diſeaſes, a Scurvy, or Conſumption; or, a *Fourth*, the Pox. This is their Theory, which is ſo deeply ingrafted on their *Dura Mater*, and may be acquired with leſs Induſtry than four-

fourteen Years Study at one of our Univerſities; for ſo much Time is requir'd to make a Man grow up a Doctor, the Formality whereof in moſt Places conſiſts in this Elogy; *Accipiamus pecuniam, & dimittamus aſinùm.*

If a ſick Man makes his Addreſs to a vulgar Phyſician, he demands his Complaint; t'other replies, he is troubled either with a Vomiting, Looſeneſs, want of Stomach, Cough, bad Digeſture, difficulty of Breathing, a Phtiſick, Faintneſs, Jaundice, Green-Sickneſs, Dropſy, Gout, Convulſion-Fits, Palſy, Dizineſs, or Swimming in the Brain, Spitting of Blood, an Ague, a continual great Heat or Fever, *&c.* Theſe are all evident Diſeaſes the Party himſelf expreſſes he is troubled with; but his Sickneſs not being an evident Diſeaſe, which he himſelf can explain, the Vulgar

Doctor concludes, it muſt be either an inward Pain, or an Endemick Diſeaſe: The Patient then making complaint of an inward Pain, to his old way of gueſſing t'other goes, enquiring firſt in what Part? If he anſwers, he feels a Pain in the right Side, or under the ſhort Ribs, he tells him it is an Obſtruction, or Stoppage in the Liver; if in the left Side, in the oppoſite Part, then 'tis a Stoppage of the Spleen; if in the Belly, he it may be calls it a Cholick, or Wind in the Guts; if in the Back, or Loins, he perſwades him it's Gravel, Stone, or ſome other Obſtruction in the Kidneys; if a Stitch in the Breaſt, he terms it Wind, or other times a Pleuriſy: Laſtly, if the Party be reduc'd to a very lean Carcaſs, by reaſon of a long tedious Cough, Spitting of Blood, or want of Stomach, or Feeble-

neſs, or almoſt any other Diſeaſe, or Pain, then beſure he tells him he's in a Conſumption, or at leaſt falling into one: But being troubled with ſeveral Diſeaſes and Pains at once, as running Pains, Faintneſs, want of Stomach, change of Complexion, ſo as to look a little yellowiſh, duskiſh, or greeniſh; then t'other whiſpers him, he is troubled with the Scurvy. If diſeaſed with Ulcers or running Sores, red, yellow, blue, or dark Spots, Pimples, or Blotches in the Face, Arms, Legs, or any other Part of the Body, that's determin'd to be the Scurvy likewiſe, ſuppoſing the Party to be a ſober diſcreet Perſon: But if appearing inclined to Wantonneſs by reaſon of his Youth, or ſly Countenance, then the fore-mention'd Diſeaſe is to be call'd the Pox. In moſt Diſeaſes of Women, they accuſe the Mother.

ther. In Children, their Gueſs ſeems far more fallible; for a Child within the ſix Months being taken ill, reſtleſs, and froward, if there appear no evident Diſeaſe, he ever affirms it's troubled with Gripes; upon which he prognoſticates, that if not ſpeedily remedied, the Child will fall into Convulſion-Fits; but this not happening according to his Prediction, to prevent the Forfeiture of his Skill and Repute, endeavours to poſſeſs the Mother, and reſt of the Goſſips, it had inward Fits. The Child being paſt ſix Months, and falling indiſpos'd, then inſtead of Gripes, it is diſcompos'd by breeding of Teeth; but having bred all his Teeth, and being ſurpriz'd with any kind of Illneſs, the Doctor then avouches it is troubled with Worms: In ſhort, take away theſe three Words, Obſtruction, Conſumption, and

Scurvy, and there will remain three dumb Doctors, the Hackney Phyſician, the Preſcribing Surgeon, and the Practiſing Apothecary.

Hitherto we have only diſcovered to you the Ordinary Phyſicians conjecturing Compaſs, whereby he ſteers his Courſe, to arrive to the Knowledge of his Patients Diſeaſes: There yet remains we ſhould unlock the other Ventricle of his Brain, to behold the Subtilty of his Fancy in groaping at the Cauſes of Diſeaſes, which, tho' the Poet declares (*Felix qui potuit rerum cognoſcere cauſas*) to be cloathed with the darkeſt Clouds, yet by the Virtue of this following Principle, aims at this Mark immediately, *viz.* That moſt Diſeaſes are caus'd by Choler, Phlegm, Melancholy, or abundance of Blood: Of theſe, two are ſuppos'd to be hot,

hot, namely, Choler, and abundance of Blood, and the other two cold, to wit, Phlegm, and Melancholy, and conſequently Cauſes of hot and cold Diſeaſes: Theſe four Univerſals being reduced to two general Categories, under the Notion of hot and cold, any one having but the Senſe of diſtinguiſhing Winter from Summer, may, in the Time of an *Hixius Doxius*, inſtantly appoint a Cauſe for almoſt every Diſeaſe: So that a Patient diſcovering his Trouble, it may be a want of Stomach, bad Digeſture, Fainting, Cough, Difficulty of breathing, Giddineſs, Palſy, *&c.* his Vulgar Phyſician has no more to do, but take him by the Fiſt, to feel whether he be hot or cold; if he finds him cold, then ſummons in his old Cauſes, Phlegm, and Melancholy; which ready,

and

and quick pronouncing of the Cauſe upon a meer Touch, doth almoſt ſtupify your Patient, thro' Admiration of *Æſculapian* Oracle, hitting him in the right Vein to a hair's breadth: For, quoth he, indeed, Mr. Doctor, I think you underſtand my Diſtemper exceedingly well, and have infallibly found out the Cauſe; for every Morning as ſoon as I awake, I ſpit ſuch a deal of Phlegm, and moreover, I muſt confeſs my ſelf extreamly given to Melancholy. This jumping in Opinions between them, makes Mr. Doctor ſwell with Expectation of a large Fee, which the Patient moſt freely forces on him, and ſo the Fool and his Monies are ſoon parted. Now it's two to one but both are diſappointed, the one in his unexperienced Judgment, t'other in his fond Belief; for, ſtate the Caſe, the

the Diſeaſe takes its Growth from Choler, or abundance of Blood, or any other internal Cauſe; there is ſcarce one in a hundred that are indiſpos'd, who is not ſubject to hauk and ſpit in the Morning, and being reduc'd to Weakneſs, by reaſon of his Trouble, muſt neceſſarily be heavy in the Paſſions of the Mind, and incident to melancholy Thoughts, through the Memory of his Mortality, occaſion'd by this Infirmity: So that ſeldom Mirth and Cheerfulneſs are houſed in indiſpos'd Bodies, becauſe they are deficient of that abundance of Light, and clear Spirits, required to produce them. No Wonder the Vulgar is ſo opinionated in the Affair of their Temperament, when belabour'd with a Diſeaſe; ſince in their healthful State, it's impoſſible for a Phyſician to engage their Opinion otherwiſe,

therwiſe, than to believe themſelves phlegmatick and melancholy.

To return to the Point of declaring how the Vulgar ſtrives even with Violence to be cheated, not in their Purſes only, but in their Fancies and Opinion; and in this Particular, our Women are ſo violent eager, that if the Vulgar Phyſician can but make a true Sound upon the Treble of their Fancy, will produce ſuch a Harmony as ſhall ſound his Praiſe through City and Country; and without thoſe Female-Inſtruments, or She-Trumpets, it's almoſt impoſſible for a Vulgariſt to arrive to a famous Report, who having once by his Tongue-Harmony inchanted the Woman, doth by the ſame Cheat ſubject the Opinion of Man to his Advantage, Women generally uſurping, and impropria-

ting the Affair of their Husbands Health to their own Management; for if a Man chance to be surpriz'd with Sickneſs, he preſently asks his Wife what Doctor he ſhall ſend to, who inſtantly gives her Direction to him that had her by the Noſe laſt. In this Piece of Subtilty, the Doctor ſhews himſelf no leſs cunning than the Serpent in *Geneſis*, who, to cheat *Adam*, thought it expedient firſt to deceive *Eve*.

Now without any further Preamble, I muſt tell you the Humour many a ſick Woman delights to be coaks'd in by the Ordinary Phyſician, *viz.* She loves to be told ſhe is very melancholy, tho' of never ſo merry a Compoſure, and in that Part of the Litany, Mr. Doctor is a perfect Reader; for a Woman making Complaint ſhe is troubled with Drowſineſs,

want of Stomach, Cough, or any other Diſtemper; he anſwers her, ſhe is in an ill State, and troubled with great and dangerous Diſeaſes, and all engender'd by Melancholy; and then tells her over again, ſhe is very melancholy, and, ſaith he, probably occaſion'd by coarſe Treats at Home, or ſome Unkindneſs of Friends, which makes the poor Heart put Fingers in her Eye, and force a deep Sigh or two; and all this poſſibly for being deny'd the extravagant Charge of a Tea-Equipage, or a new Gown on a *May*-Day; which being refreſh'd in her Memory, doth certainly aſſure her, the Impreſſion of that Melancholy to be the Original of her Trouble, tho' ſome Months or Years paſt, eſpecially ſince her Phyſician diſcovers to her ſo much: And for ſo doing, admires him no leſs, intending

withal to give him an ample Teſtimony to the World of the Doctor's great Skill: But this is not all, he purſues his Buſineſs, looks into her Eyes, where 'ſpying a ſmall Wrinkle or two in the inward or leſſer Angle, he tells her, ſhe has had a Child or two, namely, a Boy, or a Girl, according to the Place of the aforeſaid Wrinkle in the right or left inward Angle; thence perſwades her, that at her laſt lying in, her Midwife did not perform her Office skilfully, or did not lay her well, whereby ſhe receiv'd a great deal of Prejudice, as Cold, Wrenching, diſplacing of the *Matrix*, &c. Which Inſtance ſquaring with the premeditated Senſe and Opinion of his She-Patient, (moſt Women, though never ſo well accommodated in their Labour, being prone to call the Behaviour of their Mid-

wife in Queſtion) he hath now produced a far greater Confidence than before: And laſt of all, to compleat his Work now at the going off of his gull'd Patient, of rendring her Thoughts, Opinion, and Confidence, Vaſſals to his Service, Fame, and Advantage, makes one Overture more, of a great Cauſe of ſome of her Symptoms, declaring to her, ſhe is much ſubject to Fits of the Mother, occaſioning a Choaking in her Throat, and herein they alſo jump in their Sentiments; ſcarce one Woman in an hundred but one time or other is aſſaulted by thoſe Uterin Steams, eſpecially upon a Tempeſt of any of the Paſſions of Fright, Fret, Anger, Love, *&c.*

If I have reproached the Vulgar Phyſician for executing his Employ with ſo little Ingenuity, far

far greater Reaſon may move me to condemn the Water-gazer, who by the Steams of the Urine, pretends to gratify his Patient's nice Curioſity, of being reſolv'd what was, what is, and what Diſeaſe is to come; and what is more, ſome by their great Cunning aiming to diſcover as much by the Urinal, as the Aſtrologer by the Globe. The Fame unto which the *Engliſh* Doctor, who ſome Years ago reſiding at *Leyden*, promoted himſelf by his wonderful Sagacity in Urins, is not unworthy of your Note, hundreds, or rather thouſands repairing to this ſtupendious Oracle, to have the State of their Bodies deſcrib'd by Urine. But when I relate to you the firſt Means that gave Birth to our Countryman's Repute, I ſhall ſoon remove your Paſſion of admiring him. Upon his Arrival

at the Place aforemention'd, he had in his Company a bold Fellow, that haunted the moſt noted Taverns and Tap-houſes, who by way of Diſcourſe divulg'd the good Fortune that was happened to the Town, by the Arrival of an *Engliſh* Doctor, whoſe great Learning, and particular Skill in Urins, would ſoon render him famous to all the Inhabitants. This being pronounced with a Confidence ſuitable to the Subject, occaſion'd three ſick Scholars (two Hecticks, one Hydropical) then preſent, to make Trial of the Truth of his Words; the next Morning, agreeing to mix all their Urins in one Urinal, and commit the Carriage of it to him that was dropſical. In the Interim, the Doctor advertis'd of it by his Companion, which made him ſo skilful, that when the Hydropical Scholar preſented

him

him with the Urinal, to know the State of his diſeaſed Body, he ſoon gravely reply'd, that he obſerved three Urins in this one Urinal, whereof the two lowermoſt Parts of the Urin, appear'd to him to be conſumptive, and the third that floated at top dropſical, and with all, that their Conditions were deſperate, and at the Expiration of ſix Months they ſhould be all lodg'd in their Graves. This admirable Dexterity of diſcerning Diſeaſes by the Urinal, was ſoon proclaim'd by the Scholars themſelves, who all having finiſh'd the Courſe of their Lives, within the Time prefix'd, proved an undoubted Argument of his unparallel'd Parts in the Art of Phyſick, which immediately procur'd him an incredible Concourſe of People for many Years togegether.

An-

Another Inſtance of a Woman whoſe Husband had a Bruiſe by a Fall down Stairs, carry'd his Urin to the Urin-caſting Doctor in *Moor-fields*, who pretended likewiſe to be a Conjurer; he (after ſhaking) ſeeing little Specks of Blood float in it, had ſo much Underſtanding to tell her, that the Party had receiv'd ſome internal Hurt; the Woman agreed to this as Truth, but demanding by what Means he came by it: Upon this he erected a Scheme, and in the mean time asked her ſo many Queſtions, that by the Drift of her Diſcourſe, he gather'd that he had tumbled down Stairs: The Woman not minding well what ſhe had ſaid, (in the Conſternation ſhe was in at the hard Words he had utter'd) ſuppoſing he was conjuring up the Devil, to be reſolv'd in the Matter, told her own Words in a different

ferent Title; the Woman acknowledged it true, with ſome Admiration, but deſir'd to know how many Pair of Stairs he might fall down? She had told him before where ſhe liv'd (and he conſidering the Place chiefly conſiſted of low Buildings) anſwer'd, two Pair. Nay, now ſaid ſhe, you are out in your Art, he fell three Story I'll promiſe. This put our Doctor to his Trumps, when having muſed a while for an Excuſe, he ſhook the Urinal again, and asked her if there was all the Water her Husband had made? No, reply'd ſhe, I ſpilt a little in pouring it in. O ho, did you ſo? ſaid he; Why that, Woman, was the Buſineſs that made me miſtake, for there went away the other Pair of Stairs in the Urin you ſpilt.

I ſhall but trouble you with another Inſtance, which explodes

this Cheat, of what happened in the early Practice of the fam'd Dr. *Radcliff* when at *Oxford*; of a Country Woman that brought to him her Husband's Urin in a Glaſs-Bottle, verycarefully cork'd up; and after a low Courteſy, preſented the Bottle, deſiring the Doctor to ſend a Remedy for her Husband, who then lay very ill: The Doctor obſerving the Simplicity of this Woman, put no other Queſtion, but of what Profeſſion or Trade her Husband was of? Who reply'd, a Shoemaker: At which he pours forth the Urin in a Baſin then by him, and after he had ſupply'd it with a like Quantity of his own, he gives it her, and ſays, Good Woman, carry this to your Huſband, and bid him fit me with a Pair of Boots: but ſhe replying, Her Husband muſt firſt take Meaſure; to which he return'd, The

Shoe-

Shoemaker might as well judge by the Urinal the fitting of his Leg, as he in that of his Diſtemper. That the Effects of Confederacy in promoting a Phyſician to a popular Vogue, are as powerful as ſiniſter and diſingenuous, may not only be deduced from the aforeſaid Naratives, but from the common Deſign of vulgar Empericks, who to raiſe their Fame as high as a Pyramid, ſend forth ſeveral prating Fellows into all publick Places, Taverns, Coffee-houſes, and Alehouſes, to publiſh their vaſt Abilities, expecting with that Bait to hook in as many Patients as will ſwallow it. Others are no leſs skill'd in counterfeiting their great Practice, by cauſing their Apothecaries, or others, to call them out of the Church at an Afternoon Sermon, to haſten Poſt to a ſuborn'd Patient, to the Intent the

World be advertis'd of the weighty Buſineſs this Doctor is concern'd in. Others by their Equipage, eminent Houſes, and occaſioning one and the ſame Patient, to repair needleſly to them twenty or thirty times, manifeſt a Decoy even taken Notice of by the Vulgar. Theſe few diſingenuous Ways, do here purpoſely bring on Board, omitting many others, to convince the Publick, that the only Means for a Phyſician to advance himſelf honourably to Practice, is, by diſcovering his real Abilities in curing Diſeaſes, by quick, certain, and pleaſant Medicines; and therefore nothing ſhould render his Parts more ſuſpicious than by attempting their Diſcovery by ſuch fallacious and ignoble Devices; for certainly the Concluſion is moſt ſophiſtical, that becauſe this Doctor is drawn in his Coach, t'other

rides

rides on Horſeback, or another hath his Lacquey at his Heels, therefore he muſt be excellently qualify'd in his Profeſſion, but *Vulgus vult decipi.*

If I now deſcribe, by way of Advice to thoſe that are entering upon the Study of this divine Art, the Method of attaining to a Point of Excellency in it, and that may ſerve our Vulgar for a better Rule to diſtinguiſh their Qualifications by the Courſe they have paſſed through; for it is moſt neceſſarily requiſite, our young Student ſhould be perfectly inſtructed in the *Latin* and *Greek* Tongues, being the Univerſal Keys to unlock all thoſe Arts and Sciences, and no leſs a Grace to the future Phyſicians. In this Particular, many of our Embryonated Phyſicians, that have of late Years tranſported themſelves to *Leyden*, and *Utrecht*, to purchaſe a De-

a Degree, have been found very defective; insomuch, that I have heard the Professors condemn several of them for their shameful Imperfection in that which is so great an Ornament, and of so absolute an Use in the Study of Physick: Neither can less be suspected of some of the more aged Vulgar Physicians, making Choice to manage their Consultations in the Vulgar Tongue. *Secondly*, Being thus qualify'd for a Student, he ought to apply himself close to the Study of Phylosophy, for which, *Oxford* and *Cambridge* may justly challenge a Pre-eminence above other Universities: Here it is our Student learns to speak like a Scholar, and is inform'd in the Principles of Nature, and the Constitutions of Natural Bodies; and so receiving a rough Draught in his Mind, is to be accomplish'd by that

that excellent Science of Human Bodies. But becauſe, according to the firſt Aphoriſm of the firſt Maſter *Hippocrates*, Art is long, and Life ſhort, he ought to engage his Diligence to abſolve his Philoſophical Courſe in two Years at longeſt, and in the interim, for his Recreation and Divertiſement, enter himſelf Scholar to the Gardiner of the Phyſick-Garden, to be acquainted with the Fœtures of Plants, but particularly with thoſe that are familiarly preſcrib'd by Practitioners, to prevent being outwitted by Herb-women in the Markets, and to enable him to give a better Anſwer, than is ſaid once of a Phyſician, who having preſcrib'd *Maiden-hair* in his Bill, the Apothecary asked which Sort he meant; t'other reply'd, ſome of the Locks of a Virgin. *Thirdly*, Suppoſing our Student having

made ſufficient Progreſs in Philoſophy, may now paſs to *Leyden*, and may enter himſelf into a *Collegium Anatomicum*, Anatomy being the Baſis and Foundation whereon the weighty Structure of Phyſick is to be raiſed; and unleſs he acquires more than ordinary Knowledge and Dexterity in this, will certainly be deceiv'd in the Expectation of ever arriving to the Honour of an accompliſh'd Phyſician: A Proficiency in that Part fits him for a *Collegium Medicum Inſtitutionum*, and afterward for a *Collegium Practicum*, and then 'tis requiſite he ſhould embrace the Opportùnity of viſiting the Sick in the Hoſpital twice a Week with the Phyſick-Profeſſor, where he ſhall examine thoſe Patients with all the Exactneſs imaginable, and point at every Diſeaſe, its Symptoms, as it were, with his Fingers,

and

and afterward propoſe ſeveral Caſes upon thoſe Diſtempers, demanding from every young Student his Opinion, and his Grounds, and his Reaſons for it; withal requiring of him what Courſe of Phyſick is beſt to be preſcrib'd: This is the only Way for a young Phyſician to attain a Habit of knowing Diſeaſes when he ſeeth them, and a confident Method of curing thoſe that may repair to him, without running the Hazard of being cenſured by Apothecaries, or derided by them for his Bills, as too many are, that at *Oxford* or *Cambridge* have only imbib'd a Part of *Senuert*'s Inſtitutions, and overlook'd *Riverius*'s Practice, and thence attaining an imperfect and unhappy Skill, by enlarging the Church-yards in the City or Country; but what is more, he ſhall eſcape the Danger a young Student

I formerly knew at *Oxford* precipitated himſelf into, by imagining every Diſeaſe he read was his own. I muſt likewiſe adviſe our Student to take his Lodgings there at an able Apothecary's Houſe, to contract the Knowledge of Drugs, and of preparing, diſpenſing, and mixing them in Compoſitions, and then by Means of his own Qualifications, may boldly pretend to inform, correct, and improve thoſe Apothecaries which the Chance of his Practice ſhall conduct him to; for it would be judged ridiculous, ſhould a Phyſician undertake to reprehend, and afterwards bend his Force to ſuppreſs and decry Apothecaries privately or publickly, without having firſt acquired a particular Experience in their Art. Hence it is again the Vulgar Phyſician is wrapped up in a Cloud, and the

Apothe-

Apothecaries dance round about him; he preſcribes Medicines he never ſaw; they prepare them according to their own Will and Pleaſure.

Neither is it over theſe alone the Phyſician claims a Superintendance, but over Chirurgeons likewiſe; and therefore in this his Courſe of Study, would contribute to his future Qualifications, in ſojourning a Year with ſome experienc'd manual Operator, without a Hindrance to his other Affair, and there by an ocular Inſpection, and handling of his Inſtruments, demanding their Names, Uſes, and Manner of uſing, withal by Inſinuations to viſit the Chirurgical Patients, and ſee him dreſs them, would render his Study in Chirurgery, ſo plain and eaſy, which otherwiſe might be thought difficult, that it ſhould enable him

to give Laws to Chirurgeons alſo, eſpecially to thoſe that execute their Office with that Raſhneſs, Indiſcretion and Diſhoneſty as I have ſometime diſcover'd amongſt them.

Theſe two Years giving occaſion to our Student to acquire a Syſtem, or a brief Comprehenſion of the Theory of Phyſick, and of the Practice likewiſe: Nothing now remains than to amplify his commenc'd Knowledge and Experience by his farther Travels; to which End, takes his Journey to *Paris*, to be acquainted with the moſt famous Phyſicians, and to be inform'd of their Way of Practice, by ſurveying their Preſcripts at the moſt frequented Apothecaries, to viſit for a Year every Day the Hoſpitals of *l' Hoſtel Dieu*, and *la Charité*; in which latter, it is cuſtomary, for any three or four young

young Physicians to examine and overlook the new enter'd Patients, to name the Distempers among themselves, and propose their Cures, for to compare their Opinions afterwards with the Physicians that are appointed for the Hospital, and where he may see most difficult Operations perform'd in Chirurgery, as Trypaning, Amputating, Cutting for the Stone, Tapping of the Belly and Breast with the greatest Dexterity. Here he may also observe Wounds and Ulcers cured by Virtue of those famed Waters, *viz.* the White Water, and the Yellow Water; the former being *Aqua Calcis*, the latter the same, with an Addition of *Sublimate*.

The Art of preparing Medicines chymically, having merited a great Esteem for its stupendious and admirable Effects in the most

despair'd

deſpair'd Diſeaſes, ſhews a Neceſſity of being inſtructed in it, in which he can not fail of prying into, in the Courſe of his Travels.

Having attained his Scope in this Place, his Curioſity ought to direct him to *Montpellier*, where he will meet with a Concourſe of the greateſt Proficients in Phyſick in *Europe*, converſe with the Profeſſors and Phyſicians of that Place, and out of 'em all, extract choice Obſervations, Secrets, and moſt ſubtle Opinions upon ſeveral Diſeaſes, which Deſign can ſcarce be compaſſed in leſs than another Year. Now we muſt ſuppoſe our Student to merit the Title of an experienc'd Phyſician, and raiſed far above the Vulgar ones, that never felt the Cold beyond the Chimneys of their own Homes: He is now render'd capable of underſtanding the greateſt Myſteries, and

and moſt acute Opinions in Phyſick, which he is chiefly to expect from thoſe reputed Profeſſors of the *Albò* at *Padua*, where he is likewiſe to continue his Diligence in viſiting the famed Hoſpital of *San Lorenzo*, and obſerve the *Italian* Method of curing Diſeaſes by alterative Broths, without purging or bleeding, that Climate ſeldom ſuffering Plethories in thoſe dry Bodies: He cannot but be wonderfully pleaſed with the Variety and excellent Order of the Plants of their Phyſick-Garden, by them call'd *Horto di Sempleci*. Neither will he receive leſs Satisfaction from the curious and moſt dextrous Diſſections perform'd by the artificial Hand of the Anatomy Profeſſor. Having here made his Abode for ſix Months, may juſtly aſpire to a Degree of a Doctor in Phyſick, which the Fame of the

Place ſhould perſuade him to take here, being the Imperial Univerſity for Phyſick of all others in the World, and where Phyſicians do paſs a very exact Scrutiny, and ſevere Teſt. Hence may he tranſport himſelf to *Bologn*, and in three Months time add to his Improvements what is poſſible by the Advantage of the Hoſpital, and the Profeſſors. Laſt of all, in the Imitation of the diligent Bee ſucking Honey out of all ſweet Flowers, our Doctor muſt not neglect to extract ſomething that his Knowledge did not partake of before, out of the eminenteſt Practitioners at *Rome*, examine the chief Apothecaries Files, and ſtill frequent thoſe three renown'd Hoſpitals of *San Spirito* in the *Vatican*, *San Giovanni Laterano* on the Mount *Celio*, and that of *San Giacomo di Auguſta* in the Valley

ley *Martia*, beſides many others of leſs Note.

Here may he ſee the Rarities and Antiquities of this once renowned Empreſs of the World, from whence he may viſit the renowned City of *Naples*, and take a Survey of the Antiquities of the Nature of *Pazzoli*.

Having thus in all Particulars ſatisfied his Curioſity, may conſult about the moſt advantageous Ways homeward, which is to embark for *Leghorn*, or *Genoa*, where he cannot fail of *Engliſh* Shipping.

Or elſe may take a Tour by Land to *Milan*, where he will ſee the fineſt Hoſpital, and the ſtrongeſt Citadel in *Europe*. Hence paſſes the *Alpes*, and that ſtupendous Mount St. *Godart*, through *Altorph*, and *Lucern*, and thence to *Bazil*, the chief of the Proteſtant *Cantons*, ſo by Boat down the River *Rhine* to *Strasburgh*, and *Heydelbergh*,

bergh, *Manheim*, and ſo down the *Rhine* to *Coblentz*, *Audernach* and *Collen*, then by Land to *Bruſſels*, *Ghant*, *Oſtend*, *Newport*, and *Dunkirk*, *Gravelin*, and *Calais*: And thence to the Place of his Inclinations for his future Settlement, where, by his vaſt Experience and Knowledge, being render'd conſpicuous in the ſecure and certain Method of his Cures, will ſoon give Occaſion to the People to diſcern the Difference between him and the ordinary vulgar Phyſicians, who by their ſordid Deports, and dangerous Practice, make it their Buſineſs to eaſe the blind People of the Weight in their Pockets, and plague them in worſe Diſeaſes.

How very few go through this Courſe of Improvement, we too readily diſcover, and may be reproved by the firſt beginning of the Practice among the Ancients, where

where we find the Method then in uſe, to train up Youth to the Profeſſion, was to place them Apprentices with able Phyſicians, who adjudged it neceſſary to take their Beginning from Surgery, the Subject whereof being external Diſeaſes, as Wounds, Swellings, Members out of joint, and others that were viſible, proved more facile and eaſy to their inmate Capacities, and wherein they might ſuddenly become ſerviceable to their Maſters, in eaſing them of the Trouble of dreſſing and cleanſing ſtinking Ulcers, and applying Ointments and Plaiſters, a nauſeous Employ, which they ever endeavour'd to abandon to their Scholars with what Expedition poſſible: This as it was the eaſieſt, ſo it was the firſt, and ancienteſt Part of Phyſick, and from which thoſe that exerciſed it were

anciently not called Surgeons, but Phyſicians, tho' they attempted no other Diſeaſes but what were external; according to which Senſe *Æſculapius* the firſt Phyſician, or Inventor of Phyſick, and his Sons *Podalyrius* and *Machaon*, are by Hiſtory aſſerted to have undertaken only thoſe that wanted external Help; internal Diſeaſes being in thoſe Days unknown, and by Temperance in their Diet, wholly debarr'd; and if accidentally an internal Diſtemper did ſurprize them, they apply'd a general Remedy (having no other) of poiſoning or killing themſelves with a Dagger or Sword, thereby chuſing rather to die once, and finiſh their Miſery, than to ſurvive the Objects of Peoples Pity, or to endure the Shocks of Death by every Pain or Languor, eſpecially ſince the ſage Judgment of that Age did eſteem

it

it a ſignal Virtue to deſpiſe and ſcorn the vain World, by hurrying out of it in a Fury, a Maxim moſt of the Philoſophers were very eminent in obſerving; and was likewiſe extended to Children that brought any Diſeaſes external or internal with them into the World, their Cure being perform'd immediately by ſtrangling, or drowning them; neither was this Art of external Phyſick of ſhort Continuance; *Pliny* writing that Six hundred Years after the building of *Rome*, the *Romans* entertain'd Chyrurgical Phyſicians from *Peloponeſus*: Idleneſs and Gluttony at laſt exchang'd their Eaſe into a Diſeaſe, which ſoon put them into a Neceſſity of experimenting ſuch Remedies as might re-eſtabliſh them into that healthful Condition, which Exerciſe in War, and Temperance in Diet had for ſo

many Ages preſerved their Anceſtors in.

Upon a competent Improvement of their Scholars in this external Practice of Phyſick, and their deſerving Deportment, they thought them worthy of giving them Entrance into their Cloſets, to be inſtructed in ſuch Matters as the moſt retir'd Places of their Cabinets contained; which were their Remedies and Medicines, and the Manner of preparing them: And then bending his Endeavours to arrive to the Art of diſcerning the Diſeaſe by its Signs, and making Obſervations upon the Prognoſticks, all critical and preternatural Changes: The Doſe, Conſtitution, and all other Circumſtances of giving the Medicines which he did gradually accompliſh, by his ſedulous Attendance on his Maſter, and his practical Diſ-

Diſcourſes and Lectures from him on every Patient he viſited: Laſtly, upon his Attainment to a Degree of Perfection in the Art, diſcovered by his Maſter by his private Examination, all the Phyſicians and Commonalty of the Place were ſummoned to be preſent at the taking of his Oath in the publick Phyſick-School, which ſerved in lieu of making Free to Practiſe, or taking his Degree; the Form of which, as remarkable as it is ancient, the Oath was as followeth.

"I Swear by (a) *Apollo* the Phy-
" ſician, and (b) *Æſculapius*,
" and by (c) *Hygea*, and (d) *Panacea*,
" and I do call to witneſs all the
" Gods, and likewiſe all the God-
" deſſes,

(a) *An* Ægyptian, *and the firſt Inventor of Phyſick*; (b) *The Son of* Apollo, *begotten upon* Coronis, *the Daughter of* Phlegia. (c d) *The two eldeſt Daughters of* Æſculapius.

" deſſes, that according to my
" Power and Judgment I will en-
" tirely keep this Oath and this
" Covenant; That I will eſteem
" this Maſter that taught me this
" Art, give him his Diet, and
" with a thankful Spirit, impart
" to him whatever he wants; and
" thoſe that are born of him I
" will eſteem them as my Male
" Brethren, and teach them this
" Art, if they will learn it, without
" Hire or Agreement; I will make
" Partakers of the Teaching, Hear-
" ing, and of all the whole Diſ-
" cipline, my own and my Ma-
" ſter's Sons, and the reſt of the
" Diſciples, if they were bound be-
" fore by Writing, and were obli-
" ged by the Phyſicians Oath, no
" other beſides; I will, according
" to my Capacity and Judgment,
" preſcribe a Manner of Diet ſuit-
" able to the Sick, free from all

" Hurt

" Hurt or Injury; neither will I,
" through any bodies Interceſſion,
" offer Poiſon to any, neither will I
" give Counſel to any ſuch Thing;
" neither will I give a Woman a
" Peſſary to deſtroy her Concep-
" tion: Moreover, I will exerciſe
" my Art, and lead the reſt of
" my Life chaſtly and holily; nei-
" ther will I cut thoſe that are
" troubled with the Stone, but give
" them over to Artiſts that profeſs
" this Art; and whatever Houſes
" I ſhall come into, I will enter
" for the Benefit of the Sick; and
" I will abſtain from doing any
" voluntary Injury, from all Cor-
" ruption, and chiefly from that
" which is venereal, whether I
" ſhould happen to have in Cure
" the Bodies either of Women or
" of Men, or of free-born Men
" or Servants; and whatever I
" ſhall chance to ſee or hear in

" curing, or to know in the com-
" mon Life of Men; if it be bet-
" ter not to utter it, I will conceal,
" and keep by me as Secrets: That
" as I entirely keep and do not
" confound this Oath, it may
" happen to me to enjoy my Life
" and my Art happily, and celebrate
" my Glory among all Men to all
" Perpetuity; but if tranſgreſſing
" and forſwearing, that the con-
" trary may happen.

Between thoſe Bounds of Secreſy, Veneration, Honeſty and Gratitude, the Art was for many hundred Years maintained; for in the Time of *Galen*, and many Ages after him, Medicines for their greater Secreſie were uſed to be prepared and compoſed by Phyſicians, as you may read, *Libr. de Virt. Centaur.* where is obſervable, their Men were wont to carry

their Phyſick ready prepar'd in Boxes after them, which they themſelves, according to the Exigency, did diſpenſe. This Cuſtom was continued until Wars ceaſing, People began to be as intent upon the Propagation of Mankind, as the Cruelty of the former martial Ages had been upon its Deſtruction; where the World growing numerous, and through Idelneſs and want of thoſe Diverſions of their military Employ, addicting themſelves to Gluttony, Drunkenneſs, and Whoredom, did contract ſo great a Number of all inward Diſeaſes, that their Multiplicity impoſed a Neceſſity upon Phyſicians (being unable to attend them all as formerly) to diſmember their Act into three Parts, whereof two were ſervile, Chirurgery and Pharmacy; and the other imperial and applicative or methodical.

The ſervile Part being now committed to ſuch as are now called Surgeons and Apothecaries, the former were employed in applying external Medicines to external Diſeaſes; the latter in preparing all ordinary internal and external Medicines, according to the Preſcription and Directions of the Phyſicians, whoſe Servants were ordered to fetch the preſcrib'd Medicines at the Apothecaries, and thence to convey them to their Patients; by which Means the Apothecary was kept in Ignorance: As to the Application and Uſe of the ſaid Medicines, not being ſuffered to be acquainted with the Patients or their Diſeaſes, to prevent their Inſinuation into their Acquaintance, which otherwiſe might endanger the diverting the ſaid Patients to other Phyſicians, or at leaſt their preſuming them-

themſelves to venture at their Diſtempers. Neither were the Phyſicians Servants in the leaſt Probability of undermining or imitating their Maſters in the Practice, not knowing their Medicines or Preſcriptions. Beſides all this, thoſe Remedies from which the chief Efficacy and Operation againſt the Diſeaſe was expected, ſtill remain'd ſecret with the Phyſicians, who thought it no Trouble to prepare them with their own Hands. Thus you may remark the Phyſician's neceſſary Jealouſy of their Underlings, and their ſmall Pains prov'd the ſole Means of impropriating their Art to themſelves: And yet by the Advantage of their Chirurgeons and Apothecaries, were capacitated to viſit and cure ten times greater Numbers of Sick than before; which in a ſhort Time improved their Fame and Eſtate

Eſtate to a vaſt Treaſure, whence it was well rhimed,

---- dat Galenus Opes, dat Juſtinianus Honores.

But at length, their Honour and vaſt Riches in the Eye of Apothecaries and Surgeons, proved Seeds ſown in their Minds, that budded into Ambition of becoming Maſters, and into Covetouſneſs of Equality, and ſhareing with them in their Wealth; both which they thought themſelves capable of aſpiring to by an Emperical Skill the Neglect and Sloath of their Maſters had given them occaſion to attain, ſince they did not begin to ſcruple to make them Porters of their Medicines to their Patients, to intruſt them with the Preparation of their greateſt Secrets. This Truſt they ſoon betray'd,

for having insinuated into a familiar Acquaintance with their Masters Patients, it was a Task not difficult to perswade them, that those that had made and dispensed the Medicines, were as able to apply them to the like Distempers, as they that had prescrib'd them, who had either forgot, or were wholly ignorant how to prepare them; so that now they were as good as arrived to a Copartnership with their Masters in Reputation and Title, the best being call'd Doctors alike, and there being no other Difference between them, than that the Master Doctor comes at the Heells of his Man Doctor, to take in Hand the Work which he or his Brother Doctor (the Chirurgeon) had either spoiled, or could not farther go on with; a very fine Case the Art of Phsick and its Professors are reduc'd to, and that not only

only of late Days, but of almoſt Seven hundred Years, for before that time Apothecaries had ſcarce a Being, only there were thoſe they call'd *Seplaſiarij* from their ſelling of Ointments on the Market of *Capua*, call'd *Seplaſia*, *Armatarij*, and *Speciarij*, or ſuch as ſold Drugs and Spices; tho' I confeſs Apothecaries may offer a juſt Objection in pretending to a far greater Antiquity, ſince the Original and Neceſſity of their Employ was deriv'd from the *Egyptian* Bird *Iſis*, ſpouting Water into its Breech for a Glyſter: But 'tis no Matter, the Doctor muſt truckle to this powerful Engineer, he muſt conform to the Manner of the Age; and were I to enumerate the many Abuſes that are practiſed by this lower Profeſſion, I mean the Generality of them, you would be more careful in making Choice of your Apothecary,

pothecary, or making a better Choice in having leaſt to do with them; and how dangerous is their Ignorance in the *Latin* Tongue, which is of very ill Conſequence, as their Preſcriptions ſent 'em by the Phyſicians are writ in *Latin*, and which not being rightly underſtood, hath often occaſioned not only innocent but fatal Miſtakes. *Homine ſemi docto quid iniquius?* and that a great Part of the Apothecaries are very illiterate! is ſo evident, that they themſelves dare not deny it; among many Inſtances of this Kind, that moſt unfortunate one recorded by an eminent Phyſician is notorious, who inſtead of a Doſe of *Mercurius ſublimatus dulcis*, exhibited ſo much common Sublimate, a mortal Poiſon, which was ſcarce ever given inwardly, inſtead of an innocent Medicince approved by all

Phyſicians. Yet thoſe worthy Sons of Bombaſt muſt diſguſt your Palate with the Relation of the nauſeous and choaking Terms, their Ends of *Latin* and ſtifling Phraſes, ſtriving to confound and amaze the ſimple Vulgar. An Inſtance of this Kind may afford you ſome little Diverſion: A practical Apothecary coming to ſee his Cuſtomer, a Cobler, that lay indiſpoſed of the Cholick, obſerved him to crack a Fart (for ſo it is expreſs'd in the Original) upon which, ſaid the Apothecary, Sir, that's nothing but the Tonitruation of Flatuoſities in your Inteſtines; this was no ſooner out of his Mouth, but the Cobler crack'd another, and reply'd to his Doctor, Sir, that is nothing but your Hobgoblin Notes thundring Wind out of my Guts; which literal Return of his Terms of Art in plain

Engliſh,

Engliſh, though by chance, obliged the Apothecary to this Expreſſion; I beg your Pardon, Sir, I ſuppoſe you have ſtudy'd the Art of Phyſick as well as my ſelf, and want not my Help: So away went Doctor Peſtle, imagining the Cobler to be as great a Maſter in the Faculty as himſelf.

Another Complaint againſt the Apothecaries is, That they are not well acquainted with the *Materia Medica*; the Knowledge of which is an eſſential Part of their Profeſſion, but muſt take the Words of Druggiſts, who themſelves are ſometimes miſtaken, and differ about the Names of ſeveral Drugs; and which is worſe, their truſting to Herb-women, who obtrude almoſt any thing upon the greateſt Part of them; and that thoſe Women do often miſtake one Thing for another, ſometimes ignorant-

ly, ſometimes deſignedly, is well known to many Phyſicians, who have ſeen them ſell the Apothecaries Herbs, Roots and Seeds, under other Names than thoſe they do really bear, for many among them cannot diſtinguiſh between Ingredients noxious and ſalutary: So that we have not Patients daily poiſoned is rather from the Care of Herb-women than Apothecaries. Another juſt Cauſe of Complaint againſt the Apothecaries are, their old Medicines; for ſuppoſe them as faithfully prepared as they can pretend or we deſire, yet Length of Time will make ſome Changes in them, which are not often Improvements: The Syrups grow acid, and Waters full of Mother, Electuaries and Pills dry and deprived of their moſt active Parts, Powders themſelves are not free from this Fate, whoſe Virtues in

Time

Time we find marvelouſly diminiſhed. But were they to be told of this, you may with as good Succeſs preach to a Wall, for not a Dram of any other Medicine will the Apothecaries part with but for Sale : So that many times they ſell their Preparations five or ſix Years after they were made, and whether their Medicinal Properties are not much impaired, if they have any left, we leave to others to determine. And indeed the Apothecary has many Things in his Shop which are not called for in many Months, yet theſe muſt be vended with the reſt ; all which, when they have loſt their Virtues, ſhould they be rejected, it would be much to their Prejudice, and they have a fundamental Practice that no ſuch Thing ſhould be allow'd of: For 'tis much better the Patient ſhould ſuffer ſome-

what

what in his Body than the Apothecary in his Eſtate, and if he has injured by his bad Phyſick, perhaps he will take Pity of him, and the next Preſcription ſhall be better prepared; whereby he makes him abundance of Recompence for the Hurt he receiv'd by that which was bad: And he himſelf makes an Advantage of both, although perhaps if he had conſulted the Patient, he would rather have choſen to keep his Head ſound than have it broken, that a proper Plaiſter might be applied for the Cure. This is ſo notorious a Truth, that all the World, even their beſt Friends, exclaim againſt them for it, and 'till they amend this among many other Peccadillo's, it behoves the Patient to take care how ſeldom he employs them. Another, that the Apothecaries and their Servants are ſo care-

careleſs, ſlovingly and ſlight in preparing of diſpenſatory, or preſcribed Medicines, that neither the Phyſicians, or the Diſeaſed, have Reaſon to repoſe that Truſt in them which they challeng'd as their Due. As for Slovenlineſs, they may, I confeſs, plead the old Proverb, *That what the Eyes ſee not, the Heart rues not.* Indeed of all the reſt it may be diſpenſed with; but ſhould Patients but once behold how their Phyſick was prepared in ſome Shops, they would nauſeate it: But leaſt I ſhould offend ſome nice Stomachs, I ſhall diſmiſs this Subject, and proceed to another, which is the Careleſſneſs of Apothecaries and their Apprentices; on which I can never reflect without Fear and Indignation, to think what Numbers have been deſtroy'd and injur'd by ſuch Proceedings: That this is

not a groundleſs Apprehenſion many Families can witneſs, and you can converſe with few Perſons who are not able to give an Account of ſome ſuch Miſcarriages.

Another thing of great Blame with the Apothecaries is, their enhancing the Prices of Medicines ſo much above what they might in Reaſon expect; about which the Phyſician muſt no ways concern himſelf, becauſe it has a bad Influence on him, as on the Account of his Patient; though certainly, if the Apothecaries were more modeſt in the priſing of their Phyſick, the Patient would be more liberal to the Phyſician: Whereas on the contrary, the Apothecary holds them at ſuch unreaſonable Rates, that in moſt Courſes of Phyſick he gains more than the Doctor, how deſervedly let others determine, though in my Opinion,

were

were their Pay proportion'd to their Care and Honeſty, I doubt they would gain little beſides Shame and Reproaches: But their Bills muſt be paid without Abatement; and with how much Regret they are diſcharg'd, I ſhall refer it to thoſe who have ſuffered by them. Now ſeveral Things contribute to, or are the occaſional Cauſes of this Univerſal Grievance. The Phyſician's Silence, and the Number, Pride, or Covetouſneſs of the Apothecaries, and that Prices are not ſet upon their Medicines: the Apothecaries being reduc'd into a Company, were at firſt few; and therefore having full Employment, could afford their Medicines at moderate Prices; but being ſince that time increaſed to a great Number, each Perſon bringing up two or three, or more, that Imployment which was be-

fore in a few Hands, became more diſpers'd, ſo that very ſmall Portion thereof falls to the Share of ſome, and indeed very few of them have more than they can manage. Now the Sick muſt maintain all theſe, for although there be no occaſion for a ſixth Part, yet they muſt all live handſomely; to ſupply which Expence, they have no other Way than to exalt the Prices of their Medicines, and ſtill the leſs they are employ'd, the higher they muſt prize them, otherwiſe they could not poſſibly ſubſiſt, unleſs they became Phyſicians, and preſcribe as well as prepare; to which Practices they are not only propenſe, but more arrogantly aſſume, which is no leſs fatal to their Patients, than by the impudent Preſcription of your common Quackſalver, Emperic, or Mountebank.

Now

Now would it not be much better, if it were with us as in ſome Parts of *Europe*, where the Magiſtrates of many Cities agree upon a certain Number of Apothecaries, ſo many as they can apprehend are neceſſary, all the reſt are excluded, and muſt either ſeek other Seats, or be content for a ſmall Salary to work under thoſe that are allow'd; their Apothecaries not being permitted to multiply by Apprentices, but one out of the Shop is by the publick Authority appointed to ſucceed in the Employment. *Hamburgh* has but one, *Stockholm* and *Copenhagen* four or Five, *Paris* (which rivals *London* in its Inhabitants) has but one or two and fifty; they are from the due Regard to the Safety of the People exempted from Offices, either troubleſome or profitable, that they may always be inſpect-

ing the Preparations, or compounding of the Doſes, to prevent the deadly Conſequences of ſophiſticated Medicines, or the fatal Errors of one Compoſition for another, not eaſily to be diſtinguiſhed: They are not permitted to viſit the Sick, that they may not be wanting from the Duties of the Shop, or be tempted to gratify themſelves as they pleaſe for the Trouble, by introducing the Cuſtom of taking too often of the Bolus and Cordials. The Phyſicians Fees are ſettled according to the various Conditions and Abilities of the Patient; 'tis not allow'd them to make any Advantage by the arbitrary Rates of Phyſick, when prepared by themſelves, that the Patient and the Bill may not be too much inflam'd by a Profit on that ſide, not eaſily to be limited or confined. I would not

not be ſuſpected to deſign any Prejudice to the careful and induſtrious Apothecary, (if ſuch there be) his Buſineſs requires the greateſt Diligence and Fidelity in ſelecting the Drugs, and preparing them faithfully according to the Appointment of the Faculty, and in making up the Doſes with that juſt Regard to the Life of the Sick, that all Suſpicion of the leaſt Miſtake may be prevented, in the Weight and Meaſure, or the Number of Drops, *&c.* But when the Apothecary deſerts his Station, is always abroad, and leaves the compounding Part to his unexperienc'd Apprentice, who cannot avoid ſometimes infuſing one thing for another, by which Errors many are known to have loſt their Lives; when 'tis known that the Preſcripts are made up of Medicines bought by Wholeſale of

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the Chymiſt, and not made up by the Apothecary himſelf, as is too much the preſent Practice, and conſequently can't be known to be made of all, and beſt Ingredients, but are ſuſpected, becauſe bought at low Prices; you will doubt whether the Character of an Apothecary can be given to this new, and till lately unknown Employment: When he neglects the Buſineſs of his Trade, neither prepares himſelf the Compoſitions, nor forms the Doſes for them, to be deliver'd at the moſt urgent Occaſions, but daringly undertakes to adviſe in all Diſtempers, he becomes an Emperic, and invades a Profeſſion which he cannot be ſuppoſed to underſtand.

And here give me Leave to be ſerious, in examining their general Practice in all Diſeaſes. Suppoſe your ſelf to be troubled with any

Diſtemper,

Diſtemper, it matters not which, for all is one to him you ſend to; upon his Arrival he feels your Pulſe, and with a fix'd Eye upon your Countenance, tells you your Spirits are low, and therefore it's high time for a Cordial; the next Interogatory he puts gravely to you is, When was you at Stool, Sir? if not to Day, he promiſes to ſend you a laxative Clyſter by and by; and if you complain you have a Looſeneſs, then inſtead of one laxative, he will ſend you two healing Clyſters: If beſides you intimate a Pain in your Stomach, Back and Sides, then, reſponding to each Pain, you ſhall have a Stomach Plaiſter, another for the right Side, another for the left, and one for the Back, and ſo you are like to have a large Patch and well fortified round the Middle. Now before we go farther, let's com-

pute

pute the Charge of the firſt Day: There is the Cordial, compoſed by the Direction of ſome old duſty Bill on his File, out of two or three muſty Waters (eſpecially if it be towards the latter End of the Year, and that his Glaſſes have been ſtopt with Corks) *viz.* it may be a Citron, a Borrage and a Baum Water, all very full of Spirits, if River Water may be ſo accounted; to theſe is to be added one Ounce of that miraculous Treakle Water, then to be diſſolved a Dram of *Confectio Alkermes*, and one Ounce of nauſeous Syrup of July-Flowers; this being well ſhaked in the Vial, you ſhall ſpy a great Quantity of Gold ſwimming in Leaves up and down, for which your Conſcience would be burthened ſhould you give him leſs than Five Shillings; for from the meaneſt Tradeſman he

expects, without Abatement, Three and Six pence, the ordinary and general Price of all Cordials, tho' conſiſting only of Baum Water and half an Ounce of Syrup of July-Flowers. Your Clyſter ſhall be prepared out of two or three Handsful of Mallow Leaves and one Ounce of common Fennil Seeds, boiled in Water to a Pint, which ſtrained, ſhall be thickned with the common Electuary lenitive, Rape Oil and brown Sugar, and ſo ſeaſoned with Salt; this ſhall be convey'd into your Guts by the young Doctor, his Man, through an Engine he commonly carries about with him, and makes him ſmell ſo wholſome; for which Piece of Service if you preſent your Engineer with leſs than Half a Crown, he will think himſelf worſe dealt with than thoſe who empty your neceſſary Cloſets in the Night;

the Maſter places to Account for the Gut-Medicine (though it were no more than Water and Salt) and for the Uſe of his Man, which he calls Porteridge, Eight Groats. *Item*, For a Stomatick, Hepatick, Splenetick, and a Nephretick Plaiſter, for each Half a Crown: What the Total of this Day's Phyſick does amount to you may reckon. The next Afternoon or Evening the Apothecary returns himſelf to give you a Viſit, (for ſhould he appear in the Morning, it would argue he had little to do) and finding, upon Examination, you are rather worſe than better, by Reaſon thoſe Plaiſters cauſed a melting of the groſs Humours about the Bowels, and diſſolved them into Winds and Vapours, which fuming to the Head, occaſion a great Head-ach, Dulneſs and Drowſineſs, and Part of 'em being

being diſperſed through the Guts and Belly, diſcompoſe you with a Cholick, a Swelling of your Belly, and an univerſal Pain or Laſſitude over all your Limbs. Thus you ſee one Day makes Work for another; however, he hath the Wit to aſſure you, they are Signs of the Operations of Yeſterday's Means, beginning to move and diſſolve the Humours; which ſucceſsful Work is to be promoted by a Cordial Apozem, the Repetition of a carminative Clyſter, another Cordial to take by Spoonfuls, and becauſe your Sleep has been interrupted by the Unquietneſs of ſwelling Humours, he will endeavour to procure you for this next Night a Truce with your Diſeaſe, by an Hypnotick Potion that ſhall occaſion Reſt: Neither will he give you any other Cauſe than to imagine him a moſt careful

Man, and ſo circumſpect, that ſcarce a Symptom ſhall paſs his particular Regard; and therefore to remove your Head-ach by retracting the Humours, or rather, as you are like to diſcern beſt, by attracting Humours and Vapours, he will order his young Mercury to apply a Veſicatory to the Nape of your Neck, and with a warm Hand to beſmear your Belly and all your Joints with a good comfortable Ointment for to appeaſe your Pains: The Cordial Apozem is a Decoction that ſhall derive its Virtue from two or three unſavoury Roots, and as many Herbs and Seeds, with a little Syrup of July-Flowers, for three or four Times taking; which becauſe you ſhall not undervalue by having it brought to you all in one Glaſs, you ſhall have it ſent you in ſo many Vials and Draughts, and

for

for every one of them ſhall be placed Three Shillings to your own Account, which is five Parts more than the Whole ſtands him in; for the Cordial Potion as much; for the Hypnotick Potion the ſame Price; for your Carminative Clyſter no leſs; and for the EpiſpaſtickPlaiſter a Shilling: Thus with theIncreaſe of yourDiſeaſe you may perceive the Increaſe of your Bill; and therefore it's no improper Obſervation, That the Apothecaries Practice follow the Courſe of the Moon. The third Day produces an Addition of new Symptoms, and an Augmentation of the old ones; the Patient ſtands in need of new Comfort from his Apothecary, who tells him, that Nature begins now to work more ſtrong, and therefore all Things go well (and never ill;) but becauſe Nature requires all poſſible

Aſſiſtance

Aſſiſtance from Cordials and ſmall Evacuations, he muſt expect to have the ſame Cordials over again, but with the Addition of greater Ingredients, it may be Magiſtery of Pearl, or Oriental Bezoar in Powder, beſides the Repetition of a Clyſter, and the renewing of your Plaiſters, for the Profit of your Phyſician, you muſt be perſuaded to accept of a comfortable Electuary for the Stomach, to promote Digeſtion; of a Collution to waſh your Gums to ſecure you from the Scurvy, ſerving at the ſame Time to waſh the Slime and Filth from your Tongue; of a Melilot Plaiſter to apply to the Bliſter that was drawn the Night fore; of ſome Spirits of Salt to drop into your Beer at Meals; of three Pills of Ruffi to be ſwallowed down that Night, and three next Morning, which poſſibly may

pleaſure

pleaſure you with three Stools, but are to be computed at two Doſes, each at a Shilling; the Spirit of Salt a Crown the Ounce; for the Stomach Electuary as much, for the Clyſters as before; for your Cordial in relation to the Pearl and Bezoar, their Weight in Gold, which is Two-pence a Grain, the greateſt Cheat of my whole Diſcourſe; for dreſſing your Bliſter a Shilling; for the Plaiſter as formerly. Here I preſume that Candour in you, as not to believe me ſo diſingenuous, as to take the Advantage of Apothecaries in producing any other than the beſt Methods of their Practice, and that which favours the leaſt of their Frauds, for in Compariſon with others (though theſe are very palpable, in regard there is not a valuable Conſideration regarded as a *quid pro quo*) they are ſuch as may be judg-

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ed paſſable; yet when you are to reflect upon the Total that ſhall ariſe on the Arithmetical Progreſſion of Charge of a Fortnights Phyſick, modeſtly computed at about Fifteen Shillings a Day, without the Incluſion of what you pleaſe to preſent him for his Care, Trouble, and Attendance, I will not harbour ſo ill an Opinion of him, or give ſo rigid a Cenſure as your ſelf ſhall upon the following Oration your Clyſterpipe Doctor delivers to you with a melancholy Accent, in theſe Terms: Sir, I have made uſe of my beſt Skill and Endeavours, I have been an Apothecary theſe twenty Years, and upwards, and have ſeen the beſt Practice of our beſt *London* Phyſicians; my Maſter was ſuch a one, Mr. ------ one of the ableſt Apothecaries of the City; I have given you the beſt Cordials that

can be preſcrib'd; 'tis at your Inſtance I did it, I can do no more, and indeed it is more properly the Work of a Phyſician; your Caſe is dangerous, and I think, if you ſent for ſuch a one, Dr. ---- he is a very pretty Man; if you pleaſe I will get him to come down. Now, Sir, how beats your Pulſe? The Loſs of your Monies your Bills import, give Addition to your Pain, through the Remembrance it is due to one that hath fool'd you out of it, and deſerv'd it no other way, than by adding Wings to your groſs Humours that before lay dormant, and now fly rampant up and down, raking, and raging; which had you not been Penny wiſe and Pound fooliſh, you would have prevented by ſending for a Phyſician, who for the ſmall Merit of a City-Fee (for which you might alſo have

expected two Viſits) would have ſtruck at the Root of the Diſtemper, without tampering at its Symptoms, or Branches, and by Virtue of one Medicine, reſtor'd you to your former Condition of Health from which you are now ſo remote, being neceſſitated, conſidering your doubtful State, to be at the Charge of a Phyſician or two, to whom, upon Examination of what hath been done before, the Apothecary ſhall humbly declare, he hath given you nothing but Cordials; which Word Cordial, he ſuppoſes to be a ſufficient Protection for his erroneous Practice; and I muſt tell you, that had his Cordial Method been continu'd in a Fever, or any other acute Diſtemper, for eight or ten Days, your Heirs would have been particularly obliged to him for giving you a Cordial Remove

out of your Poſſeſſion, and that through Omiſſion of thoſe two great Remedies, Purging and Bleeding, the exact Uſe whereof, in reſpect of Time and Quantity, and other Circumſtances, can only be determined by accompliſh'd Phyſicians.

I cannot better deſcribe their Unaptneſs for ſo great a Work, nor expreſs the great Difficulties that muſt be conquer'd to deſerve the firſt Character of a compleat Phyſician, than in the Words of that eminent and learned Phyſician Dr. *Fuller*; 'It requires (ſays he) 'to underſtand the learned Lan-'guages, Natural Philoſophy, all 'the Parts of the Body, and the 'Animal Oeconomy, the Nature, 'Cauſes, Times, Tendencies, 'Symptoms, Diognoſticks, and 'Prognoſticks of Diſeaſes, the In-'dications of Cure, and contra

‘ Indications, the Rules of Errors
‘ of living as to the Six Non-na-
‘ turals; we muſt have the Skill
‘ to judge to whom, for what,
‘ when, how much, how often to
‘ preſcribe Bleeding, Vomiting,
‘ Purging, Sweating, and other
‘ Evacuations; as alſo to Opiates,
‘ Calybiates, Cortex, and the
‘ numberleſs other Alteratives:
‘ We muſt be very well acquaint-
‘ ed with the Virtues, Faults, Pre-
‘ parations, Compoſitions, and
‘ Doſes of Vegetables, Animals,
‘ Minerals, and all Shop Medi-
‘ cines; and laſtly, to compleat
‘ all, muſt be able, upon every
‘ emergent Occaſion, to write a
‘ Bill for a Patient, readily, per-
‘ tinently, and in Form according
‘ to Art. Now to accompliſh all
‘ this, a Man had need be rightly
‘ born, and ſet out by Nature,
‘ with a peculiar Genius, and par-
‘ ticular

'ticular Fitneſs, and with a ſtrong 'prevailing Inclination to this 'Study and Practice above all 'others.

'He muſt endeavour with Dili-'gence, Sagacity and Gravity, In-'tegrity, and ſuch a convenient 'Briskneſs and Courage as will bear 'him up, and carry him through 'Difficulties, without preſumptu-'ous Raſhneſs or barbarous Hard-'heartedneſs; and then 'tis neceſ-'ſary he ſhould be a Man of a 'competent Eſtate, to anſwer the 'great Expence of Education and 'Expectation; for he muſt be 'brought up directly in it from the 'Beginning of his Studies in the 'Univerſity; he muſt lay out all 'his Time and Talents upon Read-'ing, Adviſing, Obſerving, Expe-'rimenting, Reaſoning, Remem-'bering, with an unwearied Labour 'of Body and Application of Mind;

'he

'he muſt run through Courſes of 'Anatomy, Botany, Chymiſtry 'and *Galenick* Pharmacy: And when 'he hath done all this, cannot 'handſomely compleat himſelf, ex-'cept he ſee good Variety of others 'practiſe, which (by the by) it's 'probable he will have more Time 'for than he could wiſh, before he 'can get any of his own.

Now each of thoſe ſingly will require a great deal of Pains, Expence and Time to be attained; and yet all theſe and much more that can be in ſhort ſummed up, ought to be done and in ſome meaſure accompliſhed, before a Man can be rightly and duly qualified even to begin Practice.

And as to Matter of Fact, few (very few, God knows) there have been, or now are, who tho' they ſpared not for Education or Diligence, ever work themſelves up

to

to a tolerable Sufficiency: Nay, *Hippocrates* himſelf, that great Genius, is not aſhamed to confeſs, in an Epiſtle to *Democritus*, That though he was now got to Old Age and to the End of Life, yet he was not got to the End of Phyſick; no, nor was *Æſculapius* neither, the Inventor of it.

By all which, it's undeniably evident, that the Science and Practice of Phyſick is one of the largeſt Studies, and moſt difficult Undertakings in the World; and conſequently, not any the beſt Collection of Preſcripts that ever was, will, or can be writ or printed, can alone make a compleat Phyſician, any more than good Colours and Pencils alone can make a fine Painter. And yet every illiterate Fellow and paltry Goſſip that can make ſhift to patch up a Parcel of pitiful Re-

ceipts, have the Impudence and Villainy to venture at it; and in hopes of a good Pig, Gooſe or Basket of Chickens, ſhall boldly ſtake their Skill (forſooth) againſt Mens Lives, and loſe them; and at the ſame Time ſcandalize and keep out true Phyſicians, that might probably ſave them.

And this leads me to the third Conſideration, The great Danger and Damage occaſioned by the raſh tampering of ſuch as are not educated rightly and qualified for it.

You that enter not by the Door into the Profeſſion, but climb up ſome other Way, ought to take it into your moſt ſerious Thoughts, that Miſtakes and Miſmanagement in ſo difficult a Buſineſs eaſily happen; often the Miſchiefs occaſioned thereby are impoſſible to be retrieved; and being upon the

Body,

Body, perhaps Mind of Man, ſometimes produce ſuch undoing Miſery, ſuch deplorable Ruin, as would make even an Heart of Stone break and bleed, and Death to think of it. Suppoſe one ſhould loſe his Limbs or Health, and live unhappily in Pain, Sick or Bed-rid all his Days through your improper Applications or ignorant Omiſſions; Would it not turn your very Bowels within you, and make you wiſh a thouſand times you had never been that unadvis'd Buſie-body to act thus fooliſhly and unfortunately?

But put the Caſe again: You behold a dead Man (which to me is the moſt lamentable of all lamentable Spectacles upon Earth) I ſay, put Caſe a poor dead Man were laid before your Eyes, that your Heart tells you might probably have lived many a fair Year,

had it not been for your phyſicking of him: Such a Sight, ſuch a Thought, (if you have the leaſt Humanity left) cannot fail to pierce your very Soul; and ever after the Remembrance, yea, the evil Conſcience of it muſt haunt you and give you Horror and Terror, and a ſort of Hell to your dying Hour.

Perhaps it may be an only and hopeful Son, in whoſe Life his aged Parents Lives were bound up; and they die too, or linger out a miſerable Life in Sorrow and Anguiſh worſe than Death.

Perhaps the good Father of a many little Orphans, who being poor and now helpleſs, muſt pitiouſly periſh, or being fallen into bad Hands, and cheated of what was left them, may ſuffer Poverty, Contempt, Injury and Miſery all their Life long.

Perhaps

Perhaps a Wife, who might have brought forth an uſeful eminent Man, a Hero of his Generation, and the Head of ſplendid Families; and ſo the Miſchief you do may fall upon not only the preſent but future Ages.

But Poſſibilities and putting of Caſes are endleſs, the Upſhot of all this, if you take upon you to cure the Sick, and be not licenſed and otherwiſe qualified for it, if you preſumptuouſly thruſt in your ſelf, and bar out another that is authorized and able, though no ill Event chance thereupon, yet well it might, and was likely to do ſo for all you; and therefore good Providence that protected your Patient, and fenced off the Evils, is alone to be thanked, and you nevertheleſs to be blamed.

But if Death enſue your arrogant Intermeddling and pernicious

Quackery, be aſſured of it, 'tis a ſort of Murder in the Court of Conſcience, and probably will be adjudged ſo in the laſt Great Court.

This is not my private Opinion only, but the Judgment and Deciſion of the Legiſlature of our Land; for the *Preſent State of* England tells us, That by the Law of *England*, if one who is no Phyſician or Surgeon, and not expreſly allow'd to practiſe, ſhall take upon him a Cure, and his Patient die under his Hands, this is Felony in the Perſon preſuming ſo to do.

'Tis not enough for you to ſay, If I can do no Good, I ll do no Hurt, (which you may as well invert, and ſay, If I do no Hurt I'll do no Good) no, you interlope, you injure the Faculty, you diſcourage Education, you keep out

out better Advice, you trifle with Mens Lives, you loſe the golden Opportunity, you prolong the Caſe 'till it gets head, and grows incurable and mortal, or elſe extremely hazardous and almoſt helpleſs; and this is doing Hurt with a Vengeance.

To bring this home to you, and make it more plain. If an Houſe be on Fire, and you come and pretend to put it out your ſelf, and abſolutely keep off others, and then fling in Duſt inſtead of Water, and ſo the Flame gets Maſtery; in this Caſe, though you did not directly intend any poſitive Hurt, though you did not actually pour in Oil, nor ſtir and blow up the Coals; yet foraſmuch as you would needs be an Undertaker, and could not extinguiſh it your ſelf, and ſuffered not others, uſed to and skill'd in the Buſineſs, who coming

coming with Water and proper Engines, might have done it, you are really and truly the Cauſe of it being burnt.

Think not to excuſe your ſelf by pretending you did it out of Charity, and meant well, though it fell out ill; no, no, be it known to you, ſuch a Charity as did not appertain to you, and proved murderous, was unpardonable Preſumption, and therefore will not cover the multitude of Sins.

If you are not ſufficient for thoſe Things, you'll do well and wiſely to deſiſt from this difficult and dangerous Practice, and fall into ſuch a Trade of Life as you well underſtand and rightly can manage. And then like the Men who uſed curious Arts (*Acts* xix. 19.) you may burn all your Receipt-Books; ſo ſhall you keep your Innocence, ſave your Conſcience, ſecure

ſecure your Quiet, and yet reſerve Room enough to exerciſe your Charity.

For if at any Time your Heart move you to pity and ſuccour a poor ſick Neighbour that can't pay for Advice, there will be no Neceſſity that you ſhould try your Skill upon him, 'till you miſchief or murder him by way of Charity. Do but you ſend him a Phyſician, Medicines and Neceſſaries without Hope of Requital; and truſt me, that will be an handſome Aſſiſtance, moſt nobly becoming a generous Mind and a charitable Man.

Now that not one of our Apothecaries, or indeed very few of our modern Traders in Phyſick, have theſe requiſite Endowments, I ſhall leave it to any conſiderate Perſon to judge of; and how far they ſtretch beyond their Knowledge,

ledge, we have a many miſerable Objects in our daily View, woful Inſtances of their great Raſhneſs, Folly and Ignorance.

That the Profeſſion has ſunk into the Craft of deceiving, and amuſing, and making Profit by new Medicines, or uſeleſs Preparations brought into faſhion, and highly eſteem'd, as long as the Mode of crying them up ſhall laſt, and the Fallacy which impoſes them can ſupport it, the unhappy People ſuffer themſelves to be deluded, and cheated of their Lives, and their Money. The Rich pleaſe themſelves that they can purchaſe the Alexipharmic, which has Power to controul the Diſeaſe, and have not any Doubt within themſelves, that by the often Uſe, their Lives become almoſt immortal; they look down with ſome ſmall Pity on the Vulgar,

gar, who they think muſt die before them, being not able to pay the Ranſom. They pleaſe themſelves, becauſe Health and Life are of the higheſt Demands for theſe Rarities peculiar to them. The Gentlemen of both the higher and lower Faculty have not been wanting to make uſe of the Credulity and Weakneſs of the richer Patients; and I ſhall now lay open to your great Surprize, that the moſt deſpicable and uſeleſs Stuff have been brought into the higheſt Eſteem to be rely'd on in the moſt difficult and dangerous Diſtempers.

And *Firſt*, of the *Bezoar*-Stone, an obvious Inſtance of our *Engliſh* Practice, from whence you may concur with the Phyſicians abroad, with what Skill, and Art, and Integrity the Profeſſion continues to be practiſed here.

Bezoar (which has neither Smell nor Taſte, and upon taking into the Stomach gives no Senſation perceivable) has held its Name and Reputation almoſt ſacred with us, though exploded long ſince in almoſt all Parts of *Europe*. The *French* are well convinced that they have been impos'd upon by the trading Phyſicians returning from the *Indies*, to take off the pretty Trifle at a very great Price; they had made it to be admired, by aſſerting that it was able to encounter Poiſons, that no malignant Diſtempers were able to reſiſt its ſoveraign Virtues; but their overdoing, ſpoilt their Market, the more curious and wiſer Part of the Nation diſcerning the Abuſe, had the Opportunity of promoting the Experiment, which they procured by the King's Command, two Criminals who had Poiſon

given them, with Promiſe of Life, if *Bezoar* could procure their Pardon. They loſt their Lives, and the Phyſicians and the Stone their Reputations. The greateſt and moſt learned abroad have freely own'd that they have been deceiv'd by it, but their Patients much more, who had uſed it without Succeſs, and any obſervable Effect.

Doctor *Pauli* tells you, he has left the Uſe of it many Years, and had given to better Purpoſe, the more powerful and certain Cordials taken from Plants; and ſupports his Opinion with the Suffrages of *Caſper*, *Bauhinus*, *Caſp. Hofmanus*, *Rectius*, *Fabriciùs*; The learned and judicious *Deemoebreck* in his Treatiſe of the Peſtilence, declares he had no Regard to it, that he gave it often *abſque ullo fructu, movebat aliquo modo exiguum duntaxit*

ſudorem. It did, ſays he, no good to thoſe who uſed it; ſcarcely mov'd ſo much as a little Sweat: It was of the beſt Parcel choſen of any coming from the *Indies*, or ever was ſent to *Europe*, but gave them not the leaſt Relief, though they had promiſed themſelves the greateſt from it: To confirm his Opinion that it is worth nothing, he produces the Opinion of *Hercules Saxonias*, and *Crato* Phyſician to three Emperors, and refers you to many others. Doctor *Patin*, late Royal Profeſſor of Phyſick in *Paris*, decides the Pretences to its being of any kind of Uſe: He ſays it neither ſtirs the Blood, nor puts the Spirits in any Motion; beſides, ſome of the above-nam'd Phyſicians, he appeals to the Judgment of many others, and his own Experience of more than thirty Years. The lately corrected *Leewarden's*

Diſpen-

Diſpenſatory leaves it out of their *Gaſcoins Powder*, condemning it as a uſeleſs and frivolous Ingredient.

Bontius tells you, that if we muſt give Stones, we ought to put a greater Value upon thoſe cut out of the Bladders of Man, a more noble Creature, fed with Meat of the higheſt Nouriſhment, and his Spirits warm'd with Wine, than that of a Goat ſtarving upon the Mountains. He aſſures you that he has given the *Bezoar*, from the Gall or the Bladder, with better Effect than he ever obſerv'd of thoſe from the *Indies*. The Phyſicians who firſt began the Amuſement and Cheat, made themſelves ridiculous by dreading to give for a Doſe more than five, or ſix, or ſeven Grains: You may take forty or fifty with no other Advantage or Alteration than your Imagination

gination ſhall raiſe; and with the ſame Effect, ten times as much more. It may, with modern Obſervers, paſs for a Sweater, and a Cordial, when they have given it with good Cordials, and Sweaters, but the moſt viſible Operation it has, is ſeen when the Bill is paid. Our Phyſicians in their private Converſations, talk of it as a thing altogether worthleſs; but becauſe the People are willing to be cheated with *Bezoar* and *Pearl*, they dare not entertain a Thought of undeceiving them, fearing the Conſequence to their own Diſadvantage: And I pray with what Art can the high Rate of Medicines be maintain'd, if the World could not be amuſed with the Imagination of being kept alive in all the Diſtempers, by the Force of theſe two?

Pearl

Pearl is a Diſeaſe in a Shell-Fiſh, as *Bezoar* is in the *Quadruped*: They are very different in Shape and Bulk, the whiteſt and moſt glittering are moſt in Eſteem; the ſickly Fancy conceits it will revive the Blood as it pleaſes the Eye; and that it will brisk up the Spirits and Mind, when it reflects on its being dear and faſhionable. But this has been deſpis'd by the honeſt Phyſicians, who preſcribe for the Cure of their Patients. The famous *Plater*, after the Experience of a many Years Practice, rejects the pretended Virtues of Pearl, or Metals, which have no Taſte or Smell, to give the leaſt Pretence to rank them with the Vegetable Alexipharmicks.

Moſt of our Writers are of his Sentiment, and give it only a common Place with the others uſually preſcrib'd in the Heart-burning

burning, or windy ſour Humour offending the upper Orifice of the Stomach: But the Shell of the Fiſh that breeds them, pretends to, and is allow'd by all our beſt Authors to have the ſame Virtues. Nature has been very liberal in this Sort of *Alkali*; all the Shell-fiſh, all the Claws of Crabs, or the Tips, if you pleaſe to value them moſt, the two Stones of the Craw-fiſh, and the Shells of Eggs are directed frequently with the Pearl: The two Corals, *&c.* and the numerous Earths of the abſorbing Kind, the Chalk, the Marles, are judged by many preferable to it, or are uſed with the ſame Succeſs: So that we have the greateſt Reaſon to believe, that the debauched Practice of the *Engliſh* Preſervers of Health have made uſe of it, with Deſign to extract Sums out of the Purſe, rather than of making

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the Crasis of the Blood better, or the Spirits more vivacious; and if you have Oyster-Shells or Crabs-Eyes in its Stead, which are generally made use of under that Name, they will have the same, if not a better Effect.

Gold is by our Chymical Writers stil'd the Sun, and the King of Metals. The Kings and Princes of the last Age were amus'd and defrauded, their Lives made less durable than their Subjects, who were beneath the Use of Gold; the Chicken they eat had the Happiness to be fed with it, that they might extract the Sulphur and prepare it by their Circulation, and volatize it for their Use. But the Physicians were contented to collect all the Gold which past unaltered and undiminished thro' the Poultry, into their Pockets. This, with many other Artifices

of this Stamp, are by many laid aſide, becauſe the Publick begin to be ſenſible that the Gold, as the *Bezoar* and the Pearl, were of more Cordial Virtue to the Adviſer and Confederates than to the Subject of their Care and Attendance.

The *Aurum potabile* is ſometime the Entertainment of Converſation, when the poor Alcymiſts or their vain Pretenſions are conſidered; there being no Humour in any Animal which can alter or diſſolve it, no Effect or Operation can be expected from it, it deludes the Eye and Fancy in the Cordial Waters, and on the Bolus and Electuaries, but muſt paſs away ſooner or later as it adheres more or leſs to the Stomach or Bowels, without acting or being acted on in any Part of the Body; the Pills, either purgative or cor-

dial, are as often diſmiſt entire, having been covered with Leaf-Gold, which is able, though thin, to diſmiſs the moſt ſubtil and penetrating Parts of all Humours. The Value of the Leaf is not worth your Enquiry, the Book being ſold at a low Price. The Fulminating Powder is a rough violent Medicine, and has been lately neglected, and given Place to others more uſeful and leſs dangerous.

Silver and Lunar Pills are as vile and diſregardleſs as Gold, when they are conſidered with relation to the Cure of Diſeaſes.

The precious Stones have conſtantly been put into the old Receipts by that Sort of Writers who preſcribe every Medicine very faithfully, and deſign to pleaſe and amuſe the Readers with the Bulk and Length of the Preſcription;

ption; but they have been neglected by the practical Authors, who had the Trouble of conſidering, that no Manner of Vertue could be expected from ſo hard and therefore impenetrable Bodies; as the Diamond, Ruby, Hyacinth, the Sapphire, the Smargad and Topaz, *&c.* who are not capable of a Diſſolution, and of altering or acting upon the Fluids, and as it is moſt certain that many very cheap Medicines have greater and more obſervable Effects, it's ridiculous to give a hard gritty Powder, which may for many Reaſons corrode and offend the Stomach and Bowels in their Paſſage.

Among the many Foreign Vegetables imported here, I muſt take Notice of Sarſaparilla, as it has had the Preference before many others, eſpecially of our own Growth, in many difficult and chro-

chronical Caſes, will have obtain'd its Credit and Reputation by being in good Company, and by being preſcrib'd with the cheapeſt Drugs, but of the greateſt Virtues, *viz.* Guiacum, Saſaphras, China, and the Seeds of many moſt uſeful Plants. If it has been by it ſelf beneficial, in the Practice of the *Weſt-Indies*, it has loſt its Qualities in the Paſſage into the colder Climates, being a ſoft and thin Root, it may evaporate and exhale its moſt active Parts; many of the late Writers have given this Judgment of it, that it is *nullius Saporis vel Odoris*, of no Smell or Taſte.

The Phyſicians have not yet done, but contrive to thruſt into the Stomachs of their Patients, not only the moſt loathſome, but the Parts of Animals, which after their Death, are void of all Spirits

rits or Oils, and are a dry and unactive Earth.

Of the first Sort, Mummy claims the Precedence; this has had the Honour to be worn in the Bosom next to the Heart, by the Kings and Princes, and all those who could then bear the Price the last Age in all the Courts of *Europe*; 'twas presented with the greatest Assurance, that it was able to preserve from the most deadly Infections, and that the Heart was secured by it from all the Kinds of Malignity: They expected long Life from the decay'd, or dead, Spices, and Balsams, and Gums, and the Piece of the dead Body of an *Egyptian* Prince, or of a Slave preferred by him: If taken inwardly, it was avow'd to be able to dissolve the Blood coagulated, to give new Life and Motion to all the Spirits. The dry'd Hearts of many

many Animals, the Livers, the Spleens burnt to a Powder; the Skins of the Stomachs, or Guts of Cocks, and Worms, and the dry'd Lungs of Foxes, ought to be rejected as loathſome and offenſive without any Qualities to amend, by the Expectation of any Advantage.

The Powder of Vipers by it ſelf, and in the Troches, will deſerve a more ſtrict Examination, becauſe it is not only depended on in many Chronical Diſeaſes, but the Life of the Patient in the Acute and Peſtilential is betray'd and loſt, if it has no alexiterial Powers to expel the Malignity, or ſupport the natural Vigour. But as the Fleſh of all Animals, and Fiſh, when dry'd, have exhal'd the Volatile Spirits with the Moiſture, and nothing remains but the Skins and Fibres, and are capable of

giving

giving very little Nouriſhment to the Blood, and are very difficult to be diſſolv'd, or digeſted in the Stomach: You may conclude, by trying when in Health, if Vipers will ſupport your Strengh, or if eating of the Fleſh in all the Kinds of Cookery, will pleaſe the Palate more than the common Food, what you may hope from the dry Powder, or the Cake of it with Salt and Meal, (and the Troches of Vipers are no more) when your Fever calls for the beſt Alexipharmick. You may to this compare the Skulls of dead Men, now preſum'd to command the Epilepſies, and other violent Diſeaſes, if the Skull has been long in Powder, or has long ſurviv'd the Criminal, the Spirits diſtill'd from it, are not ſtronger than thoſe from the Horn of a Stag, or the Spirits of Urin by it ſelf, or from Sal Armoniack:

moniack: the Shell of the Head preſerves the Brains, and the Powder ſhall not fail to preſerve the Spirits of all the Brains which can be perſwaded to uſe it.

What can you think will be the Succeſs, from the Uſe of the Neſt of the Swallow, or the Caſt off Skin of a Serpent; your Thoughts will naturally reflect on the perfidious Fourbery of making great Gain from the Bubbles put on the Sick, or the vile Negligence of the reſt who have ſuffer'd the fatal Amuſements to be at laſt confirm'd by Cuſtom.

After theſe it may ſeem needleſs to ſpeak of the gainful Induſtry, which has brought the Horns of the Elk, the Bufalo, Rhinoceros, and of the Unicorn's Horn, which is no other than the Bone of a Fiſh, and has been thought ſufficient alone to expel all Poiſons;

or the Hoofs of the Elk and the Ounce, or the Bone of the Hart of a Stag, the Effect of his old Age; or the Jaw-bones of the Pyke, &c. or the Ancle-bones of the Hares and Boars, &c. with the Eagle-Stone, and thoſe for the Cramp, and Convulſions, and Cholicks, the great Aſſiſtance from your Amulets, and abounding Noſtrums, cannot ſufficiently be derided.

Of the ſimple diſtill'd Waters, one hundred and fifty are appointed to be made, the greateſt Part of them are not now prepar'd; and indeed they are found of no Uſe, but to increaſe the Bulk of the Julep, with the hot and compound Waters; the Milk Water is now order'd for that Deſign, and becauſe as much Money can be procur'd from it, as from all the vaſt Variety of the other, this in

the uſual Practice almoſt ſupplies the Place of all the reſt. You may run over the vaſt Number of the *Galenical* Preparations and Compoſitions, as they are improperly ſtiled; they are almoſt ſeven hundred, to be kept till they be corrupt, and be viewed as the old ruſty and rotten Weapons of an ancient Armory; they are now reduc'd to, and the Shop is ſuppoſed to be made up with about One hundred and fifty: But if the inſipid Simple Waters, and the fiery ungrateful Compound Waters ſhall be thrown aſide, and the Simple Milk Water, with five or ſix Cordial Tinctures, ſhall be kept for Uſe, and the other Tincture appointed by the Phyſician, with reſpect to the Circumſtances of the Patient: If only three or four Syrups and Conſerves, and Powders, and Pills, and Oils, and Ointments, and

Plaiſters in that Number, in Imitation of the Prudence and Integrity of the Foreign Phyſicians who have contracted their Diſpenſatories, ſhall be order'd, in the moſt rational, and efficacious Forms, to receive the Addition of all the natural Powders, Balſams, Gums, or the Chymical Medicines, the Apothecary will have his Trouble very much leſſened, and with leſs Expence; the Patient will have his Diſeaſe much ſooner cured, and his Life much better preſerved.

By this time we preſume the Reader is convinc'd, that private Intereſt too often influences many of our Modern Phyſicians, and makes them preſcribe ſuch Medicines as tend moſt to the Apothecaries Gain, becauſe the People give the Apothecary Power of appointing the Phyſician; we have

ſhewn

ſhewn that thoſe coſtly pretended Medicines, which ſo much raiſe the Sum in the Bill, have no real Virtue; that the greateſt Part of the moſt ſenative grow in our own Gardens; that if ſome few are fetch'd from foreign Parts, they are uſed in ſo ſmall Quantities, that the Doſes are of the loweſt Price: And conſequently you will very plainly ſee, that the long and high charg'd Bill after a Fit of Sickneſs, is more the Effect of the Colluſion betwixt the Doctor and Apothecary, together with your own Folly of deſiring of it, than either the Prices of the Medicine, or the Neceſſity of ſo many Doſes.

I dare ſay, my Reader now thinks it high time to take Care of himſelf, to believe that the ſeldomer the Phyſician or Apothecary are employ'd, the leſs Riſque he runs in his Health or Fortune,

Fortune, that he is not upon every ſlight Indiſpoſition, or ordinary Sickneſs to call upon their Help, whereby very often the Remedy proves worſe than the Diſeaſe; that your Conſtitution will endeavour to preſerve it ſelf, and will effect it in moſt of the common Diſtempers, but with ill Medicines thoſe will become dangerous, and will be made every Day more malignant. Take the Counſel of your moſt obſerving and experienced Friend, who has no Byaſs to divert him from the only Care of your Health; but avoid the Emperick, who will, inſtead of procuring the Eaſe of your Thoughts and Repoſe, and preſcribing the Rules of your Diet, and permitting Nature to ſubdue the Diſeaſe, affright you with the greateſt Danger, diſturb you, and fill your Chamber, or both,

with

with the inflaming and pernicious Cordials, the Bolus's and Draughts, till he has cured his own Diſtemper by the Number of Articles he ſhall enter into the Bill.

That it is in the Power of every Man to become his own Phyſician, who needs no other Helps of ſupporting a good, and correcting a bad Conſtitution, than by obſerving a ſober and regular Life; there is nothing more certain, than that Cuſtom becomes a ſecond Nature, and has a great Influence upon our Bodies, and has too often more Power over the Mind than Reaſon it ſelf?

The honeſteſt Man alive, in keeping Company with Libertines, by degrees forgets the Maxims of Probity he before was uſed to, and naturally falls into thoſe Vices with his Companions; and if he be ſo happy as to acquit himſelf,

and

and to meet with better Company, then Virtue reaſſumes its firſt Luſtre, and will triumph in its Turn, and he inſenſibly regains the Wiſdom that he had abandoned.

In a Word, all the Alterations that we perceive in the Temper, Carriage, and Manners of moſt Men, have ſcarce any other Foundation, but the Force and Prevalency of Cuſtom.

'Tis an Unhappineſs in which the Men of this Age are fall'n, that Variety of Diſhes is now the Faſhion, and become ſo far preferable to Frugality; and yet the one is the Product of Temperance, whilſt Pride and unreſtrain'd Appetite is the Parent of the other.

Notwithſtanding the Difference of their Origin, yet Prodigality is at preſent ſtiled Magnificence, Generoſity and Grandeur, and is com-

monly eſteem'd of in the World, whilſt Frugality paſſes for Avarice and Sordidneſs in the Eyes and Acceptation of moſt Men: Here is a viſible Error which Cuſtom and Habit have eſtabliſhed.

The Error has ſo far ſeduc'd us, that it has prevail'd upon us, to renounce a frugal Way of living, though taught us by Nature, even from the firſt Age of the World, as being that which would prolong our Days, and has caſt us into thoſe Exceſſes, which ſerve only to abridge the Number of them. We become old before we have been able to taſte the Pleaſures of being young; and the time which ought to be the Summer of our Lives, is often the beginning of their Winter, we ſoon perceive our Strength to fail, and Weakneſs to come on

apace, and decline even before we come to Perfection.

On the contrary, Sobriety maintains us in the natural State wherein we ought to be. Our Youth is laſting, our Manhood attended with a Vigour that does not begin to decay 'till after a many Years. A whole Century muſt be run out before Wrinkles can be form'd on the Face, or Grey-hairs grow on the Head: This is ſo true, that when Men were not addicted to Voluptuouſneſs, they had more Strength and Vivacity at Fourſcore, than we have at preſent at Forty.

It cannot indeed be expected, that every Man ſhould tie himſelf ſtrictly to the Obſervations of the ſame Rules in his Diet, ſince the Variety of Climates, Conſtitution, Age, and other Circumſtances may

may admit of Variations. But this we may aſſert as a reaſonable, general, and undeniable Maxim, founded upon Reaſon and the Nature of Things; that for the Preſervation of Health and prolonging a Man's Life, it is neceſſary that he eat and drink no more than is ſufficient to ſupport his natural Conſtitution; and on the contrary, whatſoever he eats and drinks beyond, that is ſuperfluous, and tends to the feeding of the corrupt and vicious Humous, which will at laſt, though they may be ſtifled for a Time, break out into a Flame and burn the Man quite down, or elſe leave him like a ruinated or ſhattered Building.

This general Maxim which we have laid down, will hold good with reſpect to Men of all Ages and Conſtitutions, and under what-

ſoever Climate they live, if they have but the Courage to make a due Application of it, and to lay a Reſtraint upon their unreaſonable Appetites.

After all, we will not, we dare not warrant, that the moſt ſtrict and ſober Life will ſecure a Man from all Diſeaſes, or prolong his Days to the greateſt old Age. Natural Infirmities and Weakneſſes, which a Man brings along with him into the World, which he deriv'd from his Parents and could not avoid, may make him ſickly and unhealthful, notwithſtanding all his Care and Precaution: And outward Accidents (from which no Man is free) may cut off the Thread of Life before it is half ſpun out. There is no fencing againſt the latter of thoſe, but as to the former, a Man may in ſome Meaſure correct and amend

mend them by a ſober and regular Life. In fine, let a Man's Life be longer or ſhorter, yet Sobriety and Temperance renders it pleaſant and delightful. One that is ſober, though he lives but thirty or forty Years, yet lives long, and enjoys all his Days, having a free and clear Uſe of all his Faculties; whilſt the Man that gives himſelf to Exceſs, and lays no Reſtraint to his Appetites, though he prolongs his Life to Threeſcore or Fourſcore Years (which is next to a Miracle) yet is his Life but one continu'd doſeing Slumber, his Head being always full of Fumes, the Pores of his Soul cloudy and dark, the Organs of his Body weak and worn out, and very unfit to diſcharge the proper Offices of a rational Creature. And indeed Reaſon, if we hearken to it, will tell us, that a good Regimen is neceſſary

ceſſary for the prolonging our Days, and that it conſiſts in two Things, firſt in takeing Care of the Quality, and ſecondly of the Quantity, ſo as to eat and drink nothing that offends the Stomach, nor any more than we can eaſily digeſt.

And in this, Experience ought to be our Guide in thoſe two Principles, when we arrive to Forty, Fifty, or Sixty Years of Age. He who puts in Practice that Knowledge which he has of what is good for him, and goes on in a frugal Way of Living, keeps the Humours in a juſt Temperature, and prevents them from being altered, though he ſuffer Heat and Cold, though he be fatigued, though his Sleep be broke, provided there be no Exceſs in any of them. This being ſo, what an Obligation does Man lie under

of

of living ſoberly, and ought he not to free himſelf from the Fears of ſinking under the leaſt Intemperature of the Air, and under the leaſt Fatigue, which makes us ſick upon every ſlight Occaſion?

'Tis true, the moſt ſober Man may ſometimes be indiſpoſed, when they are unavoidably obliged to tranſgreſs the Rule which they have been uſed to obſerve; but then they are certain, their Indiſpoſition will not laſt above two or three Days at moſt, nor can they fall into a Fever: Wearineſs and Faintneſs are eaſily remedied by Reſt and good Diet.

There are ſome who feed high, and maintain, that whatſoever they eat is ſo little a Diſturbance to them, that they cannot perceive in what Part of the Body the Stomach lies; but I averr, they do not ſpeak as they think, nor is it

natural ? 'Tis impoſſible that any created Being ſhould be of ſo perfect a Compoſition, as that neither Heat nor Cold, Dry nor Moiſt ſhould have any Influence over it, and that the Variety of Food which they make uſe of, of different Qualities, ſhould be equally agreeable to them. Thoſe Men cannot but acknowledge, that they are ſometimes out of Order; if it is not owing to a ſenſible Indigeſtion, yet they are troubled with Head-achs, Want of Sleep, and Fevers, of which they are cured by a Diet, and taking ſuch Medicines as are proper for Evacuations. It is therefore certain, that their Diſtempers proceed from Repletion, or from their having eat or drank ſomething which did not agree with their Stomachs.

Moſt old People excuſe their high Feeding by ſaying, that it is

neceſ-

neceſſary to eat a great deal, to keep up their natural Heat, which diminiſhes proportionably as they grow into Years; and to create an Appetite, 'tis neceſſary to find out proper Sauces, and to eat whatſoever they have a Fancy for, and that without thus humouring their Palates, they would be ſoon in their Graves.

To this I reply: That Nature, for the Preſervation of a Man in Years, has ſo compoſed him, that he may live with a little Food; that his Stomach cannot digeſt a great Quantity, and that he has no need of being afraid of dying for want of eating; ſince when he is ſick, he is forced to have recourſe to a regular Sort of Diet, which is the firſt and main Thing preſcrib'd him by his Phyſician, that if this Remedy is of ſuch Efficacy to ſnatch us out of the Arms

of Death, 'tis a Miſtake to ſuppoſe that a Man may not by eating a little more than he does when he is ſick, live a long Time without ever being ſick.

Others had rather be diſturb'd twice or thrice a Year with the Gout, the Sciatica, and their Epidemical Diſtempers, than to be always put to the Torment and Mortification of laying a Reſtraint upon their Appetites, being ſure, that when they are indiſpoſed, a regular Diet will be an infallible Remedy and Cure. But let them be informed by me, that as they grow up in Years their natural Heat abates; that as regular Diet, deſpiſed as a Precaution, and only look'd upon as Phyſick, cannot always have the ſame Effect nor Force, to draw off the Crudities, nor repair the Diſorders that are cauſed by Repletion; and laſtly,

that

that they run the Hazard of being cheated by their Hope and by their Intemperance.

Others ſay, That it is more eligible to feed high and enjoy themſelves, though a Man live the leſs while. It is no ſurprizing Matter that Fools and Mad-men ſhould contemn and deſpiſe Life; the World will be no Loſer whenever they go out of it; but 'tis a conſiderable Loſs, when wiſe, virtuous, and holy Men drop into the Grave, who might have done more Honour to their Country and to themſelves.

In Youth this Exceſs is more frequent; neceſſary therefore it is to moderate his Apetite; for if the Stomach be ſtretch'd beyond its due Extent, it will require to be fill'd, but never well digeſt what it receives. Beſides, it is much better to prevent Diſeaſes,

by Temperance, Sobriety, Chaſtity, and Exerciſe, than cure them by Phyſick.

Quid enim ſe Medicis dederit, ſeipſum ſibi eripit. Summa Medicinarum ad ſanitatem corporis & animæ, abſtinentiæ eſt. He that lives abſtemiouſly, or but temperately, need not ſtudy the Wholeſomeneſs of his Meat, nor the Pleaſantneſs of that Sawce, the Moments and Punctillio's of Air, Heat, Cold, Exerciſe, Lodging, Diet; nor is critical in Cookery or in his Liquors, but takes thankfully what God gives him. Eſpecially, let all young Men forbear Wines and Strong Drinks, as well as ſpiced and hot Meats; for they introduce a preternatural Heat in the Body, and at leaſt hinder and obſtruct, if not at length exhauſt the natural.

But

But if overtaken by Exceſs, (it's difficult to be always upon our Guard) the laſt Remedy is vomiting, or faſting it out, neither go to bed on a full Stomach; let Phyſick be always the laſt Remedy, that Nature may not truſt to it; for though a ſick Man leaves all for Nature to do, he hazards much; but when he leaves all for the Doctor to do, he hazards more: And ſince there is a Hazard both ways, I would ſooner rely upon Nature; for this at leaſt we may be ſure of, that ſhe is as honeſt as ſhe can, and that ſhe does not find the Account in prolonging the Diſeaſe.

Others there are, who perceiving themſelves to grow old, tho' their Stomach be leſs capable of digeſting well every day leſs than another, yet will not upon that Account abate any thing of their Diet,

Diet; they only abridge themſelves in the Number of their Meals; and becauſe they find two or three Meals a Day is troubleſome, they think their Health is ſufficiently provided for, by making only one Meal; that ſo the time between one Repaſt and another, may (as they ſay) facilitate the Digeſtion of thoſe Aliments which they might have taken at twice: For this Reaſon they eat as much at one Meal, that their Stomach is over-charged and out of Order, and converts the Superfluities of its Nouriſhment into bad Humours, which engender Diſeaſes and Death.

I never knew a Man live long by this Conduct. Theſe Men would doubtleſs have prolong'd their Days, had they abridg'd the Quantity of their ordinary Food proportionably as they grew in Years,

Years; and had they eat a great deal leſs a little oftner.

Some again are of Opinion, that Sobriety may indeed preſerve a Man in Health, but does not prolong his Life. To this we ſay, that there have been Perſons in paſt Ages, who have prolong'd their Lives by this Means; and ſome there are at preſent who ſtill do it; for as Infirmities contracted by Repletion ſhorten our Days, a Man of an ordinary Reach may perceive, that if he deſires to live long, it is better to be well than ſick, and that conſequently Temperance contributes more to long Life, than exceſſive Feeding.

Whatſoever Senſualiſts may ſay, Temperance is of infinite Benefit to Mankind: To it he owes his Preſervation; it baniſhes from his Mind the diſmal Apprehenſions of dying; 'tis by its Means he becomes

becomes wiſe, and arrives to an Age wherein Reaſon and Experience furniſh him with Aſſiſtance to free himſelf from the Tyranny of his Paſſions, which have lorded it over him for almoſt the whole Courſe of his Life.

A very notable Inſtance of this we have in the Life of *Lewis Cornaro*, a noble *Venetian*, who though of a weakly Conſtitution, increas'd by a voluptuous Life, yet at the Age of thirty five or forty Years, he was reſolv'd to practice in all the Rules of Sobriety and Temperance, and to withdraw from thoſe Exceſſes that had brought upon him thoſe uſual Ills the Gout and the Cholick, fatal Attendants to an indolent and luxurious Life, and which reduc'd him to ſo low a State, that his Recovery was deſpair'd of by the wiſeſt Phyſician: And here he tells you that he

was born very cholerick and haſty, and flew out into a Paſſion for the leaſt Trifle, that he huffed all Mankind, and was ſo intolerable, that a great many Perſons of Repute avoided his Company: He apprehended the Injury which he did to himſelf, he knew that Anger is a real Frenzy, that it diſturbs our Judgment, that it tranſports us beyond our ſelves, and that the Difference between a paſſionate and a mad Man is only this, that the latter has loſt his Reaſon, and the former is only depriv'd of it by fits. A ſober Life cured him of his Frenzy; by its Aſſiſtance he became ſo moderate, and ſo much a Maſter of his Paſſions, that no body could perceive it was born with him.

How great and valuable muſt Temperance then be, which carries that ſoveraign Aid, and can re-

lieve the Paſſions of the Mind, and not only to expel the bad Humours of the Body, but alſo to reſtore it to a due Tone, and a full State of Health.

Now let any one upon a ſerious Reflection conſider which is moſt eligible, a ſober and regular, or an intemperate, and diſorderly Courſe of Life: This is certain, that if all Men would live regularly and frugally, there would be ſo few ſick Perſons, that there would hardly be any Occaſion for Remedies,

Si tibi deficiant Medici, Medici tibi fiant.
Hæc tria, Mens læta, requies moderata dieta.

The beſt and ſafeſt Phyſician is Doctor Diet,
Doctor Merryman, and Doctor Quiet.

every

every one would becomehis own Phyſician, and would be convinced that he never met with a better.

It would be to little Purpoſe to ſtudy the Conſtitution of other Men; every one, if he would but apply himſelf to it, would always be better acquainted with his own than that of another; every one would be capable of making thoſe Experiments for himſelf which another could not do for him, and would be the beſt Judge of the Strength of his own Stomach, and of the Food which is agreeable thereto; for in one Word, 'tis next to impoſſible to know exactly the Conſtitution of another, their Conſtitutions being as different as their Complexions.

Since no Man therefore can have a better Phyſician than himſelf, nor a more ſoveraign Antidote than a Regimen, that is to

ſtudy his own Conſtitution, and to regulate his Life according to the Rules of right Reaſon.

I own, indeed, the diſintereſted Phyſician may be ſome time neceſſary, ſince there are ſome Diſtempers, which all human Prudence cannot provide againſt, there happen ſome unavoidable Accidents which ſeize us after ſuch a Manner, as to deprive our Judgment of the Liberty it ought to have to be a Comfort to us; it may then be a Miſtake wholly to rely upon Nature, it muſt be aſſiſted, and Recourſe muſt be had to ſome one or another for it; and in this we have much the Advantage of the irregular Man, his Vices having heaped Fewel to the Diſtemper; but on the contrary, by a regular Courſe of Life, the very Cauſe is not to be found, and the Diſeaſe retreats from you.

And

And here the fam'd *Cornaro*, who being at Seventy Years of Age, had another Experiment of the Uſefulneſs of a Regimen, and 'twas this; A Buſineſs of extraordinary Conſequence drawing him into the Country, and being in the Coach, the Horſes ran away with him, and was overthrown, and dragg'd a long away before they could ſtay the Horſes; they took him out of the Coach with his Head broke, a Leg and Arm out of joint, and in a Word, in a very lamentable Condition. As ſoon as they brought him Home again, they ſent for the Phyſicians, who did not expect he ſhould live three Days to an end: However, they reſolv'd upon letting of him Blood, to prevent the coming of a Fever, which uſually happens upon ſuch Caſes. He was ſo confident that the regular Life which

he had led, had prevented the contracting of any ill Humours, of which he might be afraid, that he rejected their Preſcription, and ordered them to dreſs his Head, to ſet his Leg and Arm, and to rub him with ſome Specifick Oils proper for Bruiſes, and without any other Remedies he was ſoon cured, to the Amazement of the Phyſicians and of all thoſe that knew him. From hence he did infer, that a regular Life is an excellent Preſervative againſt all natural Ills; and that Intemperance produces quite contrary Effects.

What a Difference then between a ſober and an intemperate Life? the one ſhortens and the other prolongs our Days, and makes us enjoy a perfect Health, and with *Juvenal*, *Mens ſana in Corpore ſano.* I cannot underſtand how it comes

to

to paſs, that ſo many People, otherwiſe prudent and rational, cannot reſolve upon laying a Reſtraint upon their inſatiable Appetites at fifty or ſixty Years of Age, or at leaſt when they begin to feel the Infirmities of old Age coming upon them they might rid themſelves of them by a ſtrict Diet and a due Regimen.

I do not wonder ſo much that young People are ſo hardly brought to ſuch a Reſolution; they are not capable enough of reflecting; and their Judgment is not ſolid enough to reſiſt the Charms of Senſe: But at Fifty a Man ought to be govern'd by his Reaſon, which would convince us if we would hearken to it, that to gratify all our Appetites without any Rule or Meaſure, is the Way to become infirm and die young. Nor does the

the Pleaſure of Taſte laſt long, it hardly begins but 'tis gone and paſt; the more one eats, the more one may, and the Diſtempers which it brings along with it, laſt us to our Graves.

Now ſhould not a ſober Man be very well ſatisfied when he is at Table, upon the Aſſurance, that as often as he riſes from it, what he eats will do him no harm: Who then would not perfectly enjoy the Pleaſures of this mortal Life ſo perfectly? Who will not court and win Sobriety, which is ſo grateful to God, as being the Guardian to Virtue, and irreconcileable Enemy to Vice.

Surely the Example of this wiſe and good Man deſerves our Imitation, that ſince old Age may be made ſo uſeful and pleaſant to Men, I ſhould have fail'd in Point

of

of Charity to inform Mankind by what Methods they might prolong their Days.

A great Aſſiſtant to that of Sobriety, and which is highly conducive to the Preſervation of the whole Man, is to renew with us that habitual and beneficial Cuſtom of the Antients in promoting *Exerciſe*, as one great Inſtrument to the Conſervation of Health, and which no one can deny who has given himſelf the Experience of a Trial.

That it promotes the Digeſtion, raiſes the Spirits, refreſhes the Mind, and that it ſtrengthens and relieves the whole Man, is ſcarce diſputed by any; but that it ſhould prove curative in ſome particular Diſtempers, and that too when ſcarce any thing elſe will prevail, ſeems to obtain little Credit with moſt People, who though they

will give the Phyſician the hearing when he recommends the Uſe of Rideing, or any other Sort of Exerciſe, yet at the Bottom, look upon it as a forlorn Method, and rather the Effects of his Inability to relieve them, than a Belief that there is any great Matter in what he adviſes: Thus by a negligent Diffidence they deceive themſelves and let ſlip the golden Opportunities of recovering by a diligent Struggle what could not be cur'd by the Uſe of Medicine alone.

But to give you a juſt and rational Idea of its Power of moving and actuating upon the Body, let us conſider the whole human Syſtem as a Compound of Tubes and Glands, or to uſe a more ruſtick Phraſe, a Bundle of Pipes and Strainers, fitted to one another after ſo wonderful a Manner as to make a proper Engine

gine for the Soul to work with. This Deſcription does not only comprehend the Bowels, Bones, Tendons, Veins, Nervés, and Arteries, but every Muſcle and every Ligature, which is a Compoſition of Fibres, that are ſo many imperceptable Tubes or Pipes interwoven on all Sides with inviſible Glands and Strainers.

This general Idea of a human Body, without conſidering it in the Niceties of Anatomy; let us ſee how abſolutely neceſſary Labour is for the right Preſervation of it. There muſt be frequent Motions and Agitations to mix, digeſt, and ſeparate the Juices contained in it, as well as to clear and cleanſe that Infinitude of Pipes and Strainers of which it is compoſed, and to give their ſolid Parts a more firm and laſting Tone; Exerciſe ferments the Humours,

caſts them into their proper Channels, throws off Redundancies, and helps Nature in thoſe ſecret Diſtributions, without which the Body cannot ſubſiſt in Vigour, nor act with Chearfulneſs. I might here mention the Effects which this has upon the Soul, upon all the Faculties of the Mind, by keeping the Underſtanding clear, the Imagination untroubled, and refining thoſe Spirits that are neceſſary for the proper Execution of our intellectual Faculties, during the preſent Laws of Union between Soul and Body.

It is a Neglect in this Particular, that we muſt aſcribe the Spleen, which is ſo frequent in Men of ſtudious and ſedentary Tempers; as well as the Vapours, to which thoſe of the other Sex are ſo often ſubject.

Had

Had not Exerciſe been abſolutely neceſſary for our Well-being, Nature would not have made the Body ſo proper for it, by giving ſuch an Activity to the Limbs, and ſuch a Pliancy to every Part, as neceſſarily produce thoſe Compreſſions, Extenſions, Contortions, Dilatations, and all other Kind of Motions that are neceſſary for the Preſervation of ſnch a Syſtem of Tubes and Glands as has been before mentioned.

And that we might not want Inducements to engage us in ſuch an Exerciſe of the Body as is proper for its Welfare, it is ſo ordered, that nothing valuable can be procur'd without it. Not to mention Riches and Honour, even Food and Raiment are not to be come at without the Toil of the Hands, and Sweat of the Brows.

Provi-

Providence furniſhes us with Materials, but expects we ſhould work them up ourſelves. The Earth muſt be labour'd before it gives Encreaſe; and when it is forced into its ſeveral Products, how many Hands muſt they paſs thro' before they are fit for Uſe? Manufactures, Trade, and Agriculture naturally employ more than nineteen Parts of the Species in twenty; and as for thoſe who are not obliged to labour, by the Condition in which they are born, they are more miſerable than the reſt of Mankind, unleſs they indulge themſelves in that voluntary Labour call'd Exerciſe, of which there is no Kind I would ſo recommend to both Sexes, as that of Rideing; as there is none that conduces ſo much to Health, and is every Way accommodated to the Body. Dr. *Sydenham* is very laviſh

laviſh in its Praiſes, and if you would learn the mechanical Effects of it deſcribed at length, you may find it learnedly treated of by Dr. *Fuller*, in a late Treatiſe, intituled, *Medicina Gymnaſtica*, or, *The Power of Exerciſe*. And here Mr. *Dryden*:

The firſt Phyſicians by Debauch were made;
Exceſs began, and Sloth ſuſtain'd the Trade.
By Chaſe our long-liv'd Fathers earn'd their Food,
Toil ſtrung the Nerves, and purified the Blood;
But we their Sons, a pamper'd Race of Men,
Are dwindled down to threeſcore Years and ten.
Better to hunt in Fields for Health unbought,
Than ſee the Doctor for a nauſeous Draught.
The Wiſe for Cure on Exerciſe depend;
God never made his Work for Man to mend.

General

General MAXIMS FOR HEALTH:

OR,

RULES to preserve the Body to a good old Age.

I.

IT is not good to eat too much, or faſt too long, or do any thing elſe that is preternatural.

II.

Whoever eats or drinks too much, will be ſick.

III.

If thou art dull and heavy after Meat, it's a Sign thou haſt exceeded the due Meaſure, for Meat and Drink ought to refreſh the Body, and make it chearful, not to dull and oppreſs it.

IV.

If thou findeſt thoſe ill Symptoms, conſider whether too much Meat or Drink occaſions it, or both, and abate by little and little, 'till thou findeſt the Inconveniency remov'd.

V.

Paſs not immediately from a diſorder'd Life, to a ſtrict and preciſe Life, but by degrees abate the Exceſs, for ill Cuſtoms arrive by degrees, and ſo muſt be wore off.

VI.

As to the Quality of the Food, if the Body be of a healthful Conſtitution, and the Meat does thee no Harm, it matters little what it is; but all Sorts muſt be avoided that does Prejudice, though it pleaſe the Taſte never ſo much.

VII.

After Diet is obtain'd, the Appetite will require no more than Nature hath need of, it will deſire as Nature deſires.

VIII.

Old Men can faſt eaſily; Men of ripe Age can faſt almoſt as much, but young People and Children can hardly faſt at all.

IX.

Let ancient People eat Panada, made of Bread, and Fleſh Broth, which is of light Digeſtion; an Egg now and then will do well.

X.

Growing Perſons have a great deal of Natural Heat, which requires a great deal of Nouriſhment, elſe the Body will pine.

XI.

It muſt be examin'd what Sort of Perſons ought to feed once or twice a Day, more or leſs; Allowance being always made to the Perſon, to the Seaſon of the Year, to the Place where one lives, and to Cuſtom.

XII.

The more you feed foul Bodies, the more you hurt your ſelves.

XIV. He

XIII.

He that ſtudies much, ought not to eat ſo much as thoſe that work hard, his Digeſtion being not ſo good.

XIV.

The near Quantity and Quality being found out, it is ſafeſt to be kept to.

XV.

Exceſs in all other things whatever, as well as in Meat and drink, are to be avoided; exceſſive Heats and Colds, violent Exerciſes, late Hours, and Women, unwholſome Air, violent Winds, the Paſſions, &c.

XVI.

Youth, Age, and Sick require a different Quantity.

XVII. And

XVII.

And ſo do thoſe of different Complexions, for that which is too much for a Phlegmatick Man, is not ſufficient for the Cholerick.

XVIII.

The Meaſure of the Food ought to be proportionable to the Quality and Condition of the Stomach, becauſe the Stomach is to digeſt it.

XIX.

The Quantity that is ſufficient, the Stomach can perfectly concoct, and anſwers to the due Nouriſhment of the Body.

XX.

Hence it appears we may eat a greater Quantity of ſome Viands than of others of a more hard Digeſtion.

XXI. The

XXI.

The Difficulty lies in finding out an exact Meaſure; but eat for Neceſſity not Pleaſure; for Luſt knows not where Neceſſity ends.

XXII.

Wouldſt thou enjoy a long Life, a healthy Body, and a vigorous Mind, and be acquainted alſo with the wonderful Works of God, labour in the firſt Place to bring thy Appetite to Reaſon.

XXIII.

Beware of Variety of Meats, and ſuch as are curiouſly and daintily dreſt, which deſtroy a multitude of People; they prolong Appetite four times beyond what Nature requires, and different Meats are of different Natures, ſome are ſooner digeſted than others

others, whence Crudities proceed, and the whole Digeſtion depraved.

XXIV.

Keep out of the Sight of Feaſts and Banquets as much as may be, for it is more difficult to retain good Cheer, when in Preſence, than from the Deſire of it when it is away; the like you may obſerve in all the other Senſes.

XXV.

Fancy that Gluttony is not good and pleaſant, but filthy, evil, and deteſtable; as it really is.

XXVI.

The richeſt Food, when concocted, yields the moſt noiſom Smells; and he that works and fares hard, hath a ſweeter and pleaſanter Body than the other.

XXVII.

XXVII.

Winter requires ſomewhat a larger Quantity than Summer; hot and dry Meats agree beſt with Winter, cold and moiſt with Summer; in Summer abate a little of your Meat and add to your Drink, and in Winter ſubſtract from your Drink and add to your Meat.

XXVIII.

If a Man caſually exceeds, let him faſt the next Meal and all may be well again, provided it be not often done; or if he exceed at Dinner, let him reſt from, or make a ſlight Supper.

XXIX.

Uſe now and then a little Exerciſe a Quarter of an Hour before Meals, or ſwing your Arms about with a ſmall Weight in each Hand, to leap, and the like, for that ſtirs the Muſcles of the Breaſt.

XXX.

Shooting in the long Bow, for the Breaſt and Arms.

XXXI.

Bowling, for the Reins, Stone and Gravel, *&c.*

XXXII.

Walking, for the Stomach: And the great *Druſus* having weak and ſmall Thighs and Legs, ſtrengthened them by Riding, and eſpecially after Dinner.

XXXIII.

Squinting and a dull Sight are amended by Shooting.

XXXIV.

Crookedneſs, by Swinging and hanging upon the Arms.

XXXV.

A temperate Diet frees from Diſeaſes; ſuch are ſeldom ill, but if they are ſurprized with Sickneſs, they bear it better, and recover it ſooner, for all Diſtempers have their Original from Repletion.

XXXVI.

A temperate Diet arms the Body againſt all external Accidents, ſo that they are not ſo eaſily hurt by Heat, Cold, or Labour; if they at any Time ſhould be prejudiced, they are more eaſily cured, either of Wounds, Diſlocations, or Bruiſes; it alſo reſiſts Epidemical Diſeaſes.

XXXVII.

It makes Mens Bodies fitter for any Employments; it makes Men to live long; *Galen*, with many others, lived by it a Hundred Years.

XXXVIII.

Galen ſaith, That thoſe that are weak-complexioned from their Mothers Womb, may (by the Help of this Art, which preſcribes the coarſe Diet) attain to extreme old Age, and that without Diminution of Senſes or Sickneſs of Body; and he ſaith, that though he never had a healthful Conſtitution of Body from his Birth, yet by uſing a good Diet after the Twenty-ſeventh Year of his Age, he never fell into Sickneſs, unleſs now and then into a One Days Fever, taken by One Days Wearineſs.

XXXIX.

A ſober Diet makes a Man die without Pain; it maintains the Senſes in Vigour; it mitigates the Violence of Paſſions and Affections.

XI.

It preserves the Memory; it helps the Understanding; it allays the Heat of Lust; it brings a Man to that weighty Consideration of his latter End.

A DIS-

A

DISCOVERY

Of ſome

Remarkable ERRORS

In the late WRITINGS of Dr. *Mead*, *Quincey*, *Bradley*, &c. on the Plague.

THE great Apprehenſions that all *Europe* has received from the dreadful and raging Plague which has lately deſtroyed the greateſt Part of the Inhabitants of *Marſeilles*, has

has given that juſt Alarm to our Miniſtry, who under the Direction of His Majeſty, by their wiſe and prudent Management, to the Duty of Publick Prayers, with that of a General and Solemn Faſt throughout the Kingdom, have not been wanting, as much as poſſible, to prevent that direful Contagion which now threatens, and might be brought amongſt us by the Sailors, or by Merchandize comeing from Places that are infected; and have ordered a ſtrict Quarentine to be obſerved by all Ships in all the Maritime Ports liable to that Invaſion.

And to be Aſſiſtant to ſo great a Work, the Neglect of which the Lives of the Nation being at ſtake, we have ſome the moſt eminent of the Phyſicians now in Vogue, who from that Duty to their Profeſſion, and their Zeal to

the

the Publick Good, have publiſh'd ſome Eſſays, not only of the Nature, Cauſe, Symptoms, Prognoſticks, and Affections of this fatal Diſtemper; but likewiſe of the proper Means to be uſed in preventing, and fortifying againſt, with the proper Applications of recovering thoſe that are ſeiz'd by this fatal Enemy to Mankind. Books of this kind lately publiſhed are, a ſhort Diſcourſe concerning Peſtilential Contagion, by Dr. *Mead*. The Plague of *Marſeilles* conſider'd by Dr. *Bradley*. Dr. *Hodges*'s Loimologia of the Plague in *London*, *Anno* 1665; reprinted by Dr. *Quincy*: To which is added, an Eſſay of his own, with Remarks of the Infection now in *France*. To thoſe worthy Gentlemen are we indebted for their ready Help, to their philoſophical Enquiries, their learned and analytical Explanations in all

all the Stages of this raging Ill; and farther, by what phyſical Power it corrupts the Blood, deſtroys the Spirits, and is follow'd by Death at the laſt.

The Apologies that are made in their Preface, *viz.* of a ſhort Warning, of their little Leiſure, the Uncorrectneſs of Style, and the Typographical Errors ſhould be favourably conſtrued from ſo great an Aim of doing the Publick ſo great a Good; and it would be eſteemed a baſe Ingratitude, meerly for the ſake of Contradiction, to quarrel with the Hand that directs, and may ſupport us in the greateſt Extremity.

But where there may be a ſufficient Reaſon to undeceive, or amend ſuch Errors, as might otherwiſe be prejudicial to their intended Purpoſe of preſerving the Common Weal, or advancing

ſome other neceſſary Inſtructions which they have omitted; I can't but perſwade myſelf that I ſhall have their Approbation, if not their Thanks in proſecuting the Advancement of that good End they ſo greatly have deſired in their Publications.

It is very certain, that Eſſay of Doctor *Hodges de Peſte*, is the beſt of any hitherto publiſh'd of that Kind; and if the Gentleman who has annex'd his Treatiſe to that of his own, has taken Care to remove the moſt affected Peculiarities, and Luxuriances of his Enthuſiaſtick Strain, he ſhould have avoided that Contagion himſelf, which are diſcover'd in his crabbed and dogmatical Terms of *Formulæ*, *Miaſms*, *Miaſmata*, *Nexus*, *Moleculæ*, *Spicula*, *Pabulum*, &c. Such Terms being too abſtruſe and difficult to be underſtood by

by the People in general, for whoſe Inſtruction and Benefit we have the Charity to believe he undertook his Publication. Nay, it cannot be doubted, and will need no Confirmation by thoſe that carefully peruſe Dr. *Hodges*, but will find that there is ſcarcely any advanced Method in what they have writ, or but what may be found in his Treatiſe, unleſs in this one Hint of *Quincy*, from the Uſe of *Pulvis Fluminans* in diſperſing the ſtagnate Air inſtead of the fucing of great Guns, *&c.* And he is no ways out in his Policy by tacking his own Remarks with thoſe of the good old Doctors, which are the beſt Recommendations of their paſſing to his own Advantage.

Hodges in his Introduction tells you, "That the firſt Diſcoveries of the late Plague began in *Weſtmin-*

ſter, about the Cloſe of the Year 1664; for at that Seaſon two or three Perſons died there, attended with like Symptoms as manifeſtly declar'd their Origin; that in the Months of *Auguſt* and *September*, the Contagion chang'd its former ſlow and languid Pace, having, as it were, got Maſter of all, made a moſt terrible Slaughter, ſo that three, four or five thouſand died in a Week, and once eight thouſand: Who can expreſs the Calamities of thoſe Times! None ſurely in more pathetick and bewailing Accents than himſelf, who gives us ſo melancholly a Deſcription of their diſmal Miſery, as affects the Mind with the ſame Paſſions and deſpairing Sorrow they were then overloaded with; and as *Virgil* has it,

Horror ubique Animos, ſimul ipſa ſilentia terrent.
Harent in fixi pectore Vultus.

The

The *British* Nation wept for the Miſeries of her Metropolis. In ſome Houſes Carcaſes lay waiting for Burial; and in others, Perſons in their laſt Agonies; in one Room might be heard dying Groans, in another the Raveings of a Delirium, and not far off Relations and Friends bewailing both their Loſs and the diſmal Proſpect of their own ſudden Departure; Death was the ſure Midwife to all Children, and Infants paſſed immediately from the Womb to the Grave; Who would not burſt with Grief to ſee the Stock of a future Generation hang upon the Breaſts of a dead Mother? or the Marriage-Bed changed the firſt Night into a Sepulchre, and the unhappy Pair meet with Death in the firſt Embraces? Some of the Infected run about ſtaggering like drunken Men, and fall and expire

expire in the Streets; while others lie half dead and comatous, but never to be waked but by the laſt Trumpet; ſome lie vomiting, as if they had drank Poiſon; and others fall dead in the Market while they are buying Neceſſaries for the Support of Life.

Not much unlike was it in the following Conflagration; where the Altars themſelves became ſo many Victims, and the fineſt Churches in the whole World carried up to Heaven Supplications in Flames, while their marble Pillars, wet with Tears, melted like Wax; nor were Monuments ſecure from the inexorable Flames, where many of their venerable Remains paſſed a ſecond Martyrdom; the moſt auguſt Palaces were ſoon laid waſte, and the Flames ſeem'd to be in a fatal Engagement to deſtroy the great Ornament

nament of Commerce; and the burning of all the Commodities of the World together, ſeem'd a proper Epitome of this Conflagration: Neither confederate Crowns, nor the drawn Swords of Kings could reſtrain its phanatick and rebellious Rage; large Halls, ſtately Houſes, and the Sheds of the Poor, were together reduced to Aſhes; the Sun bluſh'd to ſee himſelf ſet, and envied thoſe Flames the Government of the Night which had rivall'd him ſo many Days: As the City, I ſay, was afterwards burnt without any Diſtinction, in like Manner did this Plague ſpare no Order, Age, or Sex; the Divine was taken in the very Exerciſe of his prieſtly Office, to be inroll'd amongſt the Saints above; and ſome Phyſicians, as before intimated, could not find Aſſiſtance in their own Antidotes, but died

in the Adminiſtration of them to others; and although the Soldiery retreated from the Field of Death, and encamped out of the City, the Contagion followed and vanquiſhed them; many in their old Age, others in their Prime, ſunk under its Cruelties; of the female Sex, moſt died; and hardly any Children eſcaped; and it was not uncommon to ſee an Inheritance paſs ſucceſſively to three or four Heirs in as many Days; the Number of Sextons were not ſufficient to bury the Dead; the Bells ſeem'd hoarſe with continual tolling, until at laſt they quite ceaſed; the Burying-places would not hold the Dead, but they were thrown into large Pits dug in waſte Grounds in Heaps, thirty or forty together; and it often happened, that thoſe who attended the Funerals of their Friends one Even-

ing, were carried the next to their own long Home."

------ Quis talia fundo
temperet à lacrymis? ----

About the Beginning of *September* the Diſeaſe was at the Height, in the Courſe of which Month more than Twelve thouſand died in a Week * but from this Time its Force began to relax; and about the Cloſe of the Year, that is, at the Beginning of *November*, People grew more healthful, and ſuch a different Face was put upon the Publick, that although the Funerals were yet frequent, yet many who had made moſt haſte in retiring, made the moſt to return, and came into the City without Fear; inſomuch that in *December*

* *See* Hodges *of the Plague, reprinted* per Qincey, p. 19.

they crowded back as thick as they fled; and although the Contagion had carried off, as ſome computed, about One hundred thouſand People; after a few Months this Loſs was hardly diſcernable.

The Doctor himſelf comes to no determinate Number of thoſe that died of this Diſtemper, but in the Table that he has writ of the Funerals in the ſeveral Pariſhes within the Bills of Mortality of the Cities of *London* and *Weſtminſter* for the Year 1665, he tells you, 68596 died of the Plague. Dr. *Mead* in the ſame Year 1665, that it continued in this City about ten Months, and ſwept away 97306 Perſons. Dr. *Bradley*, in his Table from the 27th of *December*, 166⅘, takes no notice of any buried of that Diſtemper, but of one on the 14th of *February* following, and two on *April* the 25th, and in all,

all, to the 7th of *June*, 89. The next following Months, to *October* the 3d, there were buried 49932, in all 50021. Why he ſhould here break up from giving any further Account may be from the Weakneſs of his Intelligence, which ſo widely differs from all other Accounts; and in this one, with Dr. *Hodges*, who tells you, that about the Beginning of *September*, at which Time the Diſeaſe was at the Height, in the Courſe of which Month, more than 12000 Perſons died in a Week: Whereas in *Bradley*, the moſt that were buried in one Weeek, *i. e.* from the 12th of *September* to the 19th, amounted to no more than 7165. But computing after the Manner of Dr. *Hodges*, we find (taking one Week with another, from *Auguſt* the 29th to the 27th of *September*, the Time of its greateſt Fury) the exact

Number of 6555; which falls ſhort very near to one half of the Number accounted to be buried of that Diſtemper by Dr. *Hodges*; and we have abundant Reaſon to believe, that the greateſt Account hitherto mentioned, may be ſhort of the Number dying of that Diſtemper. If we do but obſerve the ſtrict Order then publiſhed to ſhut up all infected Houſes, to keep a Guard upon them Day and Night, to withhold from them all Manner of Correſpondence from without; and that after their Recovery, to perform a Quarentine of 40 Days, in which Space if any one elſe of the Family ſhould be taken with that Diſtemper, the Work to be renewed again; by which tedious Confinement of the Sick and Well together, it often proved the Cauſe of the Loſs of the Whole.

Theſe, beſides many other great Inconveniencies, were ſufficient to affright the People from making the Diſcovery, and we may be certain, that many died of the Plague which were returned to the Magiſtracy under another Denomination, which might eaſily be obtained from the Nurſes and Searchers, whether from their Ignorance, Reſpect, Love of Money, *&c.*

And if they vary ſo much in their Computation of thoſe that died; we ſhall find them as widely different in the Time when 'tis ſaid the Plague firſt began.

The great Dr. *Mead* on this important Subject, may eſtabliſh by his Name whatever he lays down, with the ſame Force and Authority as the Ancients held of that *ipſe dixit* of Ariſtole; but as that great Maſter of Nature was not exempt

exempt from ſlipping into ſome Errors, & *humanum eſt errare*, it can be no Shock to the Reputation of this Gentleman, if we ſhall find him no leſs fallible than of ſome others of the Faculty who has treated on this Subject; and to this part of the time when 'tis ſaid the Plague firſt began. Doctor *Mead*, by what Information he has not thought fit to tell us, does affirm, That its Beginning was in *Autumn* before the Year 166$\frac{4}{5}$; whereas Dr. *Hodges* ſays, in the very firſt Page of his *Liomologia*, that it was not till the Cloſe of the Year 1664; at that Seaſon two or three Perſons died ſuddenly in one Family at *Weſtminſter*, of which he gives a further Light from his viſiting the firſt Patient in the *Chriſtmas* Holidays, and fully confirmed by the Weekly Bills of Mortality, whoſe firſt Account of

thoſe who died of the Plague were from *December* the 27th, 166$\frac{4}{5}$.

As thoſe Gentlemen have forfeited their Infallibility by what I have proved hitherto againſt them, we have further Reaſon to ſuſpect, whether or not the late Plague in 1665 was occaſioned by that Bale of Cotton imported from *Turkey* to *Holland*, and thence to *England*, as Dr. *Hodges* makes irrefregable, and Dr. *Mead*'s Authority indiſputable; which is no leſs a Subject of Wonder and Admiration how many Years we have eſcaped from the Plagues that have happened and are frequent in ſo many Parts of *Turkey*; as at *Grand Cairo*, which is ſeldome or never free from that Diſtemper, at *Alexandria*, *Roſetta*, *Conſtantinople*, *Smyrna*, *Scanderoon*, and *Aleppo*, from which Places we have the moſt conſiderable Import of any of our Neighbours,

bours, and of ſuch Goods as are moſt receptive of thoſe infectious Seeds, ſuch as Cotton, Raw Silk, Mohair, *&c.* And though Coffee may ſeem leſs dangerous, from its Quality of being more able to reſiſt its peſtilential Effluvia, yet from the many Coverings the Bales are wrapped in, it is not hard to conceive the contagious Power might be latent in ſome Part of the Packidge; which Eſcape is the more ſurpriſing and to be wondred at from the great Encreaſe of our Trade and Shipping which yearly arrive from thoſe Countries; and yet to be preſerved from the like Misfortune near to this 60 Years.

Gockelius informs us, * "That the Contagion in the ſame Year 1665 was brought into *Germany* by

* *Vid.* Gockelius de peſte, p. 25.

by a Body of Soldiers returning from the Wars in *Hungary* againſt the *Turks*, ſpread the Infection about *Ulm* and *Ausburgh*, where he then lived, and beſides the Plague, they brought along with them the *Hungarian* and other malignant Fevers, which diffuſed themſelves about the Neighbourhood, whereof many died.*

And with Submiſſion to the wiſe Judgment and Opinion of theſe learned *Triumviri*, who have cited no fuller Authority for this Aſſertion than a bare Relation of it from *Hodges de Peſte*; it may be no unreaſonable Conjecture to have its firſt Progreſs from *Hungary*, *Germany*, and to *Holland*, from which laſt Place they all have agreed we certainly received the Contagion; and that we have had

* *Vid.* Gockelius de peſte, p. 25.

the Plague convey'd to us by the like Means may be found in the *Bibliotheca Anotomica*, being brought to us by ſome Troops from *Hungary* ſent thither againſt the *Turks* by *Henry* VI. King of *England*.

Dr. *Mead*, who thinks it neceſſary to premiſe ſomewhat in general concerning the Propagation of the Plague, might, to the three Cauſes he has laid down, of a bad Air, diſeaſed Perſons, and Goods tranſported from Abroad, have added the Aliment or Diet, becauſe affording Matter to the Juices it does not leſs contribute to the Generation of Diſeaſes: And it may be obſerved, that in the Year before the peſtilential Sickneſs, there was a great Mortality amongſt the Cattel from a very wet Autumn, and their Carcaſſes being ſold amongſt the ordinary People at a very mean Price, a

great many putred Humours might proceed from thence; and this, in the Opinion of many, was the Source of our late Calamities, when it was obſerved this fatal Deſtroyer raged with greater Triumph over the common People: And the feeding on unripened and unſound Fruits are frequently charged with a Share in Miſchiefs of this Kind. *Galen* * is very poſitive in this Matter, and in one Place accuſes † his great Maſter to *Hippocrates* with neglecting the Conſequence of too mean a Diet: From this 'tis generally obſerved, that a Dearth or Famine is the Harbinger to a following Plague. And we have an Account from our Merchants trading to *Surat*, *Bencoli*, and ſome other Parts of the *Eaſt-Indies*, that the Natives are

* Lib. 1. de differ. Feb. Cap. 3. & de cibis mali & boni ſucci. † Lib. 6. Obſer. 9. 26.

never free from that Diſtemper, which is imputed to their low and pitiful Fare. The *Europeans*, eſpecially the *Engliſh*, eſcaping by their better Diet, by feeding on good Fleſh, and drinking of ſtrong generous Wine, which ſecures them from the Power of that Malignancy.

Their Hypotheſes as widely differ in the very Subſtance or Nature of the Peſtilence; and Dr. * *Hodges*, † *Mead*, and ‖ *Quincey*, have aſſerted, that it proceeds from a Corruption of the Volatile Salts, or the Nitrous Spirit in the Air.

Dr. ** *Bradley*, from the Number of poiſonous Animals, Inſects, or Maggots which at that Time are ſwimming or driving in the circumambient Air; and being ſucked

* *Liomologia*, p. 32, 33, 34, 35, 37, 42, 44, 52, 53, 54, 75. † *Short Diſcourſe*, p. 11, 17. ‖ *Different Cauſes*, p. 266. ** *Plague*, Marſeilles, p. 17, 36, 31, 36, 41.

ſucked into our Bodies along with our Breath, are ſufficiently capable of cauſing thoſe direful Depredations on Mankind called the Plague. Both theſe Opinions are ſupported by the Authorities of Learned Men.

And if *Hodges*, *&c.* have the Suffrages of the greateſt of the ancient Phyſicians, with thoſe of *Wolfius*, *Agricola*, *Foreſtus*, *Fernelius*, *Belini*, *Carolus de là Font*, *&c.* *Bradley* may challenge to him the famed *Kirchir*, *Malbigius*, *Leeuwenhooch*, *Morgagni*, *Redi*, and *Mangetus*.

It is almoſt endleſs as well as altogether needleſs, to cite all the Authorities for the different Opinions, that might be collected from the moſt remote Antiquity down to the preſent Age.

And although it is yet to be conteſted, and might be held an occult Quality with thoſe learned Gen-

Gentlemen, we ſhall find, each Doctor paſſes his favourite Opinion upon the World with as much Infallibility as a Demonſtration in *Euclid*.

* And for that Opinion of the famous *Kirchir*, about animated Worms, (ſays *Hodges*) 'I muſt 'confeſs I could never come at 'any ſuch Diſcovery with the Help 'of the beſt Glaſſes, nor ever 'found the ſame diſcovered by 'any other; but perhaps in our 'cloudy Iſland we are not ſo 'ſharp-ſighted as in the ſerene 'Air of *Italy*; and with Submiſſion to ſo great a Name, it ſeems 'to me very diſconſonant to Reaſon, that ſuch a peſtilential Se'minium, which is both of a 'nitrous and poiſonous Nature, 'ſhould produce a living Crea'ture.'

* Hodges's *Limologia*, p. 64.

'ture.' And he is well assured, that he is in the right, when he says, '† Every one of those Particulars 'are as clear as the Light at 'Noon-Day; and those Explications are so obvious to be met 'with in the Writings of the 'Learned, that it would be lost 'Labour to insist upon any such 'Thing here.

* Dr. *Mead* chimes in here very tuneably with *Hodges*, and is pleased to say, 'That some Authors have 'imagined Infection to be performed by the Means of Insects, 'the Eggs of which may be conveyed from Place to Place, and 'make the Disease when it comes 'to be hatch'd. As this is a Supposition grounded upon no Manner of Observation, so I think 'there is no need to have Recourse to it.'

Dr. *Brad-*

† Hodges's *Limilogia*, p. 32. * *Short Discourse*, p. 16.

Dr. *Bradley*, who hatches this Diſtemper by the ſmaller Kind of Inſects floating in the Air, is greatly jealous of his favourite Egg, from which that fatal Cockatrice breaks forth and diſperſes Death in every Quarter: He may be ſeen to promote this Hypotheſis in that Diſcourſe of his new Improvement of Planting, *&c.* and with no leſs Purſuit in his late Pamphlet on the Plague at *Marſeilles*; where in his Preface, *p.* 13, he tells you, 'That to ſuppoſe this 'malignant Diſtemper is occa-'ſioned by Vapours only ariſing 'from the Earth, is to lay aſide 'our Reaſon, *&c.*'

And it may be farther obſerved, That they are as remote from their Conſent to one another, as in the diſtant Place from whence they would trace its Origin.

* Dr.

* Dr. *Mead*, from a bare Tranſcription of *Matthæus Villanus*, does affirm, That the Plague in the Year 1346, had its firſt Riſe in *China*, advancing through the *Eaſt-Indies*, *Syria*, *Turkey*, *&c.* and by Shipping from the *Levant*, brought into *Europe*, which in the Year 1349. ſeized *England*. This is directly againſt Dr. *Bradley*, † who ſuggeſts the Plague is no where to be found in *India*, *China*, the South Parts of *Africa* and *America*, and has taken the Pains in filling up three Pages in the Defence of this Aſſertion.

It would be well if their Oppoſition ended here; but when it affects us more near, when their Difference becomes more wide in the very Means of our Preſervation, and what by one is laid

* *Short Diſcourſe*, p. 10. † *Plague* Marſeilles, p. 31, 32, 33.

down as a ſoveraign and real Good, to be returned by another as the moſt fatal and deſtructive, is a Weight of no ſmall Conſequence, nor a leſs melancholly Reflection, if it ſhould pleaſe God to inflict us with the ſame Calamities.

And as to thoſe preſervative Means which the Government have only a Power to direct, the making of large Fires in the Streets, as has been practiſed in the Times of Contagion, is a Point largely conteſted.

Dr. *Hodges* * ſeems inveterate againſt this Cuſtom, and tells us, 'That before three Days were 'expired after the Fires made in '1665, the moſt fatal Night en-'ſued, wherein more than 4000 'expired; the Heavens both 'mourn'd

* *Loimologia*, p. 20.

'mourn'd ſo many Funerals, and 'wept for the fatal Miſtake, ſo 'as to extinguiſh even the Fires 'with their Showers. May Po-'ſterity, (ſays he) be warned by 'this Miſtake, and not like Em-'pericks, apply a Remedy where 'they are ignorant of the Cauſe.'

And Dr. *Mead* * has an Eye to this Remark, when he tells us, 'The fatal Succeſs of the Trials 'in the laſt Plague is more than 'ſufficient to diſcourage any far-'ther Attempts of this Nature.' Whereas on the contrary, the making of Fires in the Streets were practiſed from the greateſt Antiquity, and ſupported by *Mayerne*, *Butler*, and *Harvey* in the two great Plagues before the Year 1665, and recommended by Dr. *Quincey* † for the Diſſipation of Peſtilential

* *Short Diſcourſe*, p. 46. † *Liemologia Cauſes and Cures*, p. 281.

lential Vapours, *&c.* And without all manner of Diſpute, Dr. *Bradley* * muſt be wholly on his Side, when he tells us, 'That the 'Year 1665, was the laſt that we 'can ſay raged in *London*, which 'might happen from the Deſtru-'ction of the City by Fire the 'following Year 1666, and be-'ſides the deſtroying of the Eggs 'or Seeds of thoſe poiſonous A-'nimals that were then in the 'ſtagnating Air, might likewiſe 'purifie the Air in ſuch a Man-'ner as to make it unfit for the 'Nouriſhment of others of the 'ſame kind, which were ſwim-'ming or driving in the circum-'ambient Air.

What has been ſaid of Fires is likewiſe to be underſtood of firing of Guns, which ſome have too raſhly

* *Plague* Marſeilles, p. 9.

raſhly adviſed. Says Dr. *Mead* *, 'The proper Correction of the 'Air would be to make it freſh 'and cool.' And here quotes from the Practice of the *Arabians* out of *Rhazes de re Medica*, &c. Dr. *Quincey* † 'That as the Air being ſtill 'and as it were ſtagnate at ſuch 'Times, and as it favours the 'Collection of poiſonous Efflu-'via, and aggravates Infection, 'thinks it more effectual to let off 'ſmall Parcels of the common '*Pulvis Fulminans*, which muſt af-'ford a greater Shock to the Air 'by its Exploſion than by the 'largeſt Pieces of Ordnance.' In favour of which laſt Aſſertion, the Experience both of Soldiers, will juſtifie the firing of great Guns and Ordnance, which is frequently uſed in Camps, for the Diſſi-

2 pation

* *Short Diſcourſe*, p. 46. † *Lætmologia*, p. 283.

pation of the collected peſtilential Atoms, which by Concuſſion as well as its conſtituent Parts of Nitre and Sulphur, tend greatly to the Purification of the groſſer Atmoſphere within the Compaſs of their Activity; and by the Seamen in their Voyages in the Southern Parts of the World, when ſometimes the Air is ſo groſs, and hangs ſo low upon them, as to be almoſt ſuffocated. And in the late Plague at *Marſeilles* the conſtant firing of great Guns at Morning and Evening, by the Appointment of *Monſieur le Marquis de Langeron* their Governour, was eſteemed of great Relief to the Inhabitants.

Nay, their Conteſt will not end in a Pipe of Tobacco, againſt which Dr. *Hodges* * declares himſelf

* *Loimologia*, p. 218.

ſelf a profeſs'd Enemy: 'But whether (ſays he) we regard the narcotick Quality of this *American* Henbane; or the poiſonous Oil which exhales from it in Smoaking, or that prodigious Diſcharge of Spittle which it occaſions, and which Nature wants for many other important Occaſions, beſides the Aptitude of the peſtilential Poiſon to be taken down along with it; he choſe rather to ſupply its Place with Sack.

Dr. *Bradley* * redeems it from this low Character, and repreſents it as a great Antidote in the laſt Plague *Anno* 1665. 'The Diſtemper did not reach thoſe who ſmoak'd Tobacco every Day, but particularly it was judged beſt to ſmoak in a Morning: 'He

* *Plague* Marſeilles, p. 40.

'He farther gives you an Account 'of a famous Phyſician, who in 'the peſtilential Time took every 'Morning a Cordial to guard 'his Stomach, and after that a 'Pipe or two, before he went to 'viſit his Patients; at the ſame 'time he had an Iſſue in his Arm, 'by which, when it begun to 'ſmart, he knew he had received 'ſome Infection (as he ſays) and 'then had recourſe to his Cordial 'and his Pipe.' By this Means only he preſerved himſelf, as ſeveral others did at that Time by the ſame Method.

I could heartily wiſh thoſe worthy Gentlemen had ſtruck in with greater Harmony to the Satisfaction and Security of the People, whoſe Expectations were greatly raiſed by the Hopes of their Aſſiſtance, by gaining a greater Light into the Nature, Quality, Symptoms,

proms, and Affections of this deſtructive Ill, to have promoted their Safety, by giving the neceſſary Indications relating to the Cure, as well as the neceſſary Precautions in order to guard us from that ſecret Attack which may approach us by very minute and unheeded Cauſes; the which, from their different Notions and poſitive Contradictions, lay too deep from the narrow Re-ſearches of thoſe Philoſophizing and Learned Gentlemen, and for the Manner whereby it kills, its Approaches are generally ſo ſecret, that Perſons ſeiz'd with it ſeem to be fallen into an Ambuſcade or a Snare, of which there was no Manner of Suſpicion. And there are very few Diſcourſes relating to the Peſtilence but what abound in many Inſtances of this kind: And the Learned *Boccace*, in his Admirable Deſcription of the Plague at

Florence (quoted by Dr. *Mead* * *Anno* 1348) relates what himſelf ſaw, 'That two Hogs finding in the 'Streets ſome Rags which had been 'thrown off from a poor Man dead 'of the Diſeaſe, after ſnuffling up-'on them, and tearing them with 'their Teeth, fell into Convulſions, 'and died in leſs than an Hour.

The Misfortune which happened in the Iſland of *Bermudas* about 25 Years ſince, which Account is from Dr. *Halley*; A Sack of Cotton put aſhore by Stealth, lay above a Month without any Prejudice to the People of the Houſe where it was hid; but when it came to be diſtributed among the Inhabitants, it carried ſuch a Contagion along with it, that the Living ſcarce ſufficed to bury the Dead.

And Dr. *Quincey* † has ſomewhere read a ſtrange Story in *Baker's*

* *Short Diſcourſe*, p. 24.
† *Loimologia, Cauſes and Cures*, p 255.

ker's Chronicle, 'of a great Rot 'amongſt Sheep, which was not 'quite rooted out until about Four-'teen Years time, that was brought 'into *England* by a Sheep bought 'for its uncommon Largeneſs, in 'a Country then infected with the 'ſame Diſtemper.'

Fracaſtorius *, an eminent *Italian* Phyſician, tells us, 'That in the 'Year 1511, when the *Germans* 'were in Poſſeſſion of *Verona*, there 'aroſe a deadly Diſeaſe amongſt 'the Soldiers, from the wearing 'only of a Coat purchaſed for a 'ſmall Value; for it was obſerved, 'that every Owner of it ſoon ſick-'ned and died; until at laſt the 'Cauſe of it was ſo manifeſtly 'known from ſome Infection in the 'Coat, that it was ordered to be 'burned.' Ten thouſand Perſons, he ſays, were computed to fall by this Plague before it ceaſed.

* De Morbis Contag. Lib. II. Cap. 7.

And *Kephale*, in his *Medela Peſtilentiæ*, printed *Anno* 1665, acquaints us, That the following Plagues were produced from the following Cauſes.

That in the Year 1603, the contagious Seeds were brought to *England* amongſt Seamens Clothes in *White-Chappel*; and in that Year there died of the Plague 30561.

That in the Year 1625, was bred and produced by rotten Mutton at *Stepney*; of which died 35403 Perſons.

That in the Year 1630, was brought to us by a Bale of Carpets from *Turkey*, of which died 1317 Perſons.

That in the Year 1636, was brought over to us by a Dog from *Amſterdam*; of which died 10400 Perſons.

That in the Year 1665, was brought from *Turkey* in a Bale of Cotton to *Holland*, thence to *England*;

land; in this great Plague died no leſs than 100,000 People.

And at *Marſeilles*, in this preſent Year 1720, the Plague has ſwept away more than 70000 Perſons, which was brought in Goods from *Sidon*, a fam'd and ancient City and Sea-port in *Phœnicia*, and the ſame which ſometimes is mentioned in Holy Writ.

From the Neighbourhood of this laſt Contagion, the frightful Apprehenſions of the People are rais'd to the greateſt Height; and when every one is conſulting his own Security, how to guard and preſerve himſelf from that dreadful Enemy, nothing can come more ſeaſonably to their Relief, than to lay before them a *Compendium* of the beſt and approved Rules for their Conduct; to which End I have carefully collected, from the ſucceſsful Practice of Dr. *Gliſſon*, Sir *Thomas Millington*, Dr. *Charlton*, and other Learned

Learned Phyſicians in the laſt Plague, with what only may be of Uſe from the abounding Preſcripts of thoſe who have lately publiſhed, and as this Evil is ſupported throughout the general Practice, it appears to be the Reſult of the Reaſoning of ſome of the Learned Sons of *Æſculapius*, to marſhal into the Field as many Compoſitions as if only by their Number they might be able to pull down the Tyranny of this fatal Deſtroyer.

It would be a Work inſuperable, and altogether foreign to the Method I have gone by, to extract all the Medicines which ſome Writers abound with for this End; it is our Buſineſs here chiefly to take Notice of that ſaving *Regimen*, that Rule of Self-governing, which proved more ſucceſsful in the Preſervation of the People in the late Plague, than all the abounding *Noſtrums* that have been crouded into the Practice, the

which

which has become a due Reproach to the Faculty.

Turpe eſt Doctori, quem culpa redarguit ipſum.

And it is here worthy of our firſt Remark, That the laſt Plague, in the Year 1665, as well from the late Accounts we have of that at *Marſeilles*, the poorer Sort of People were thoſe that moſtly ſuffered, which can only be attributed to their mean and low Fare, whereas the moſt nutritive and generous Diet ſhould be promoted, and ſuch as generate a warm and rich Blood, Plenty of Spirits, and what eaſily perſpires, which otherwiſe would be apt to ferment and generate Corruption.

Your greateſt Care is, to have your Meat ſweet and good, neither too moiſt nor flaſhy, having a certain Regard to ſuch as may create an eaſy Digeſtion, and obſerving that roaſted Meats on thoſe Occaſions ſhould be preferred; as

Beef, Mutton, Lamb, Veniſon, Turkey, Capon, Pullet, Chicken, Pheaſant, and Partridge: But Pidgeon, and moſt Sort of Wild and Sea Fowl to be rejected: Salt Meats to be cautiouſly uſed; all hot, dry, and ſpicey Seaſonings to be avoided; moſt Pickles and rich Sauces to be encouraged, with the often Uſe of Garlick, Onion, and Shallot; the cool, acid, and acrid Herbs and Roots, as Lettuce, Spinnage, Creſſes, Sorrel, Endive, and Sellery; all windy Things, which are ſubject to Putrefaction, to be refrained, as all kind of Pulſe, Cabbage, Colliflower, Sprouts, Melons, Cucumbers, &c. as alſo moſt Summer Fruits, excepting Mulberries, Quinces, Pomegranates, Raſpers, Cherries, Currants, and Strawberries, which are of Service when moderately eat of.

All light and viſcid Subſtances to be avoided, as Pork, moſt Sorts of

of Fiſh, of the latter that may be eat, are Soles, Plaiſe, Flounder, Trout, Gudgeon, Lobſter, Cray-fiſh, and Shrimps, no Sort of Pond-Fiſh being good; and for your Sauce, freſh melted Butter, or Oil mixed with Vinegar or Verjuice, the Juice of Sorrel, Pomegranates, Barberries, of Lemon or *Seville* Orange, which two laſt are to be preferred, from their Power of reſiſting all Manner of Putrefaction, as well to cool the violent Heat of the Stomach, Liver, *&c.*

For your Bread, to be light, and rather ſtale than new, not to drink much of Malt Liquors, avoiding that which is greatly Hopped, or too much on the ferment, Mead and Metheglin are of excellent Uſe, and good Wines taken moderately are a ſtrong Preſervative, Sack eſpecially being accounted the moſt Soveraign and the greateſt Alexipharmick: Exceſs is dangerous to the moſt

healthy Conſtitution, which may beget Inflammations of fatal Conſequence in peſtilential Caſes.

Let none go Home faſting, every one, as they can procure, to take ſomething as may reſiſt Putrefaction; ſome may take Garlick with Bread and Butter, a Clove two or three, or with Rue, Sage, Sorrel, dipt in Vinegar, the Spirit of Oil of Turpentine frequently drank in ſmall Doſes is of great Uſe; as alſo to lay in ſteep over-Night, of Sage well bruis'd two Handfuls, of Wormwood one Handful, of Rue half a Handful, put to them in an Earthen Veſſel four Quarts of Mild Beer; which in the Morning to be drank faſting.

The Cuſtom that prevails now of drinking Coffee, Bohea-Tea, or Chocolate, with Bread and Butter, is very good; at their going abroad 'tis proper to carry Rue, Angelica, Maſterwort, Myrtle, *Scordianum*

num or Water-Germander, Wormwood, Valerian or Setwal-Root, *Virginian* Snake-Root, or Zedoary in their Hands to ſmell to, or of Rue one Handful ſtampt in a Mortar, put thereto Vinegar enough to moiſten it, mix them well, then ſtrain out the Juice, wet a Piece of Sponge or a Toaſt of brown Bread therein, tie it in a Bit of thin Cloth to ſmell to.

But there is nothing more grateful and efficacious than the volatile *Sal Armoniac*, well impregnated with the eſſential Oils of aromatick Ingredients, which may be procured dry, and kept in ſmall Bottles, from a careful Diſtillation of the common *Sal Volatile Oleoſum*.

Sometimes more fœtid Subſtances agree better with ſome Perſons than the more grateful Scents, of which the moſt uſeful Compoſitions may be made of Rue, Featherfew, *Galbanum*, *Aſſafœtida*, and the like, with the Oil

of Wormwood, the Spirit or Oil drawn and dropt upon Cotton, ſo kept in a cloſe Ivory Box, though with Caution to be uſed, the often ſmelling to, dilating the Pores of the Olfactory Organs, which may give greater Liberty for the peſtilential Air to go along with it. A Piece of Orris Root kept in the Mouth in paſſing along the Streets, or of Garlick, Orange or Lemon Peel, or Clove, are of very great Service. As alſo Lozenges of the following Compoſition, which are always profitable to be uſed faſting; of Citron Peel two Drams, Zedoary, Angelica, of each, prepar'd in Roſe Vinegar, half a Dram, Citron Seeds, Wood of Aloes, Orris, of each two Scruples, Saffron, Cloves, Nutmeg, one Scruple, Myrrh, Ambergreaſe, of each ſix Grains, Sugar-candy one Ounce; make into Lozenges with Gum Traganth and Roſe-water.

I know

I know not indeed a greater Neglect than not keeping the Body clean, and the keeping at a diſtance any thing ſuperfluous and offenſive, to keep the Houſe airy and freſh, and moderately cool, and to ſtrew it with Herbs, Ruſhes, and Boughs, which yield refreſhing Scents, and contribute much to the purifying of the Air, and reſiſting the Infection; of this kind all Sorts of Ruſhes and Water Flags, Mint, Balm, Camomil Graſs, Hyſſop, Thyme, Pennyroyal, Rue, Wormwood, Southernwood, Tanſy, Coſtmary, Lime-tree, Oak, Beech, Walnut, Poplar, Aſh, Willow, *&c.* A frequent Change of Clothes, and a careful drying or airing them abroad, with whisking and cleaning of them from all Manner of Filth and Duſt, which may harbour Infection, as it is likewiſe to keep the Windows open at Sun-Riſe till the Setting, eſpecially to the North and Eaſt, for the cold Blaſts from thoſe Quarters temper the Malignity of peſtilential Airs. Pre-

Preſervative Fumigations are largely talked of by all on thoſe Occaſions, and they with good Reaſon deſerve to be practiſed. And of the great Number of Aromatick Roots and Woods, I ſhould chiefly prefer Storax, Benjamin, Frankinſenſe, Myrrh, and Amber, the Wood of Juniper, Cypreſs and Cedar, the Leaves of Bays and Roſemary, and the Smell of Tarr and Pitch is no ways inferior to any of the reſt, where its Scent is not particularly offenſive, obſerving the burning of any or more of thoſe Ingredients at ſuch proper Diſtances of Time from each other, that the Air may always be ſenſibly impregnated therewith.

Amongſt the Simples of the Vegitable Kind, *Virginian* Snake-Root cannot be too much admired, and is deſervedly accounted the moſt Diaphoretick and Alexipharmick for expelling the peſtilential Poiſon; its Doſe, finely powder'd, is from four or ſix Grains

to

to two Scruples, in a proper Vehicle; due Regard being had to the Strength and Age of the Patient.

The next is generally given to the Contrayerva Root, (from which alſo a Compound Medicine is admirably contrived, and made famous by its Succeſs in the laſt Plague;) the Doſe of this in fine Powder is from one Scruple to a Dram, in Angelica or Scordium Water, or in Wine, *&c.*

There are other Roots likewiſe of which many valuable Compounds are form'd in order to effect that with an united Force which they could not do ſingly; in this Claſs are the Roots of Angelica, Scorzonera, Butterbur, Maſterwort, Tormentil, Zedoary, Garlick, Elicampane, Valerian, Birthwort, Gentian, Bitany, and many others, which may be found in other Writings.

Ginger, whether in the Root, powder'd, and candy'd deſerve our Regard; for it is very powerful both to raiſe a breathing Sweat and defend

the Spirits againſt the peſtilential Impreſſion.

From theſe Roots may be made Extracts, either with Spirit of Wine or Vinegar, for it is agreed by all, that the moſt ſubtil Particles collected together, and diveſted of their groſſer and unprofitable Parts, become more efficacious in Medicinal Caſes.

The Leaves of Vegetables moſt us'd in Practice are Scordiam, Rue, Sage, Veronica, the leſſer Cataury, Scabious, Pimpinel, Marygolds, and Baum, from which, on Occaſion, ſeveral *Formulæ* are contrived.

Good Vehicles to waſh down and to facilitate the taking of many other Medicines, ſhould be made of the Waters diſtilled from thoſe Herbs while they are freſh and fragrant (having not yet loſt their volatile Salt) for thoſe which are commonly kept in the Shop, are inſipid and of little Uſe.

F I N I S.